

Light of Truth

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MRS. ALICE GEHRING.

An Exponent of the
Philosophy of Life.

HARPER ILL'S SYN. COLSON

CLAIRVOYANCE. What It Is and What It's Not.

A. J. Davis on the Philosophy of "Second Sight," the Means to Adopt to Attain It—An Unselfish Motive the True "Magnetizer."

THE ANCIENT SEERS—APOLLONIUS OF TYANA, OR THE "PAGAN CHRIST."

Marvellous Similarity to the Life of Jesus of Nazareth.—The Tyanian's Great Mission of Healing and Teaching; Possess the True Idea of God Incarnate in Humanity; His Mighty Works and Wonderful Insight.—Vision of the Tyrant Emperor's Death.—The True View of the Christ Idea; it is Not a Person, but the Soul of Humanity.

"Dependence on individual personalities has been the rule hitherto; dependence on general ideas and organic laws, dependence on discovered fact and intelligent conclusion, will be the reliance hereafter. As for the demands of the heart, which must have persons to cling to, they will adjust themselves to the new science, and will satisfy themselves in the future as they have done in the past."—O. B. Frothingham.

"For man is one,
And he hath one great heart. Tis thus we feel,
With a gigantic throb across the sea,
Each other's rights and wrongs; thus are we man!"

Hegel said that beauty is a shining of the Idea through matter. This definition is lucid and simple; it conveys as much to the mind as the many ponderous volumes which have been written on beauty, and leaves little or nothing of a fundamental character to be added, for beauty, like truth, does not admit of exact definition. That it exists we know. It exists in nature as well as in the spirit of man, but unless the outward faculties for its perception are fairly unfolded its recognition will be faint. So of all other powers. In referring more especially to supersensuous perception the great Swedenborg used a phrase full of pregnant meaning, viz., the "opening of the spiritual degrees." The higher "degrees," when fully opened, give the indescribable evidence of interior illumination—a shining of the divine spirit through all physical investitures. It is this state alluded to by Wordsworth when he speaks of

"Seeing into the heart of things."

Thus this high order of clairvoyance unfolds truth, not grounded on mere external authorities, but upon the internal powers of the soul, enabling us to ascend to the well-springs of intelligence and draw inspiration from the Divine Fountain whence seers of former times derived their wondrous grandeur of thought and their almost unequalled sublimity of conception.

The most noted ancient seers are Jesus of Nazareth, Buddha, Pythagoras, Paracelsus, Apollonius of Tyana, Socrates, Plato and many others, while the most prominent in modern times are Behmen, Swedenborg, William Blake, Wordsworth, T. L. Harris, E. Babbitt, A. J. Davis, etc. Brother Harris discriminates the true spirit sight from other varieties of vision and pseudo-vision, and says it is not to be confounded with mere ghost sight or the faculty of calling forth subjective images from memory and casting them upon the disk of imagination. On the contrary it is such "as a man might have in nature who could at once see bodies and emotions, the trunk of the

tree and its hidden sap—the flowers and their diffused aromas. It is a perception of realities within all semblances; of qualities within all objects, yet including form and semblance, quality and object. The real spirit sight is not impeded by magnetic robes and structures; it sees the real spirit within, both historically and consciously, and morally, as he is, and knows him thus, both as to quality and form." These sentences show that Mr. Harris understands the subject, and penetrates to the root of it.

Dr. Buchanan, Dr. Babbitt, Dr. Britton, Hudson Tuttle and many English Spiritualist authors have written ably on clairvoyance, but I specially recommend the student to read the lectures on magnetic and clairvoyant states by Dr. A. J. Davis. These form volume three of his "Great Harmonia," entitled "The Seer."

One of the grandest truths which Mesmerism has to unfold to us is this, that the Seer is a natural phenomenon, and not a preternatural manifestation; that his powers are educed, not communicated; developments from within, not adjuncts from without. But the extraordinary power of supersensuous vision, which otherwise would have apparently remained dormant, may be evoked into activity, in some cases, by quiet meditation or solitude on the mountains or elsewhere. There is also the lucidity which supervenes by the inhalation of gases, by the use of unguents, and by mesmeric applications. The Pythia at Delphi are said to have prepared for their responses by the first, the mediums, or "witches" of the middle ages, by the second, and our modern clairvoyants for their feats of introspection by the third. All these methods prevailed among the Hellenic, Egyptian and Oriental priesthoods generally.

When practicing Mesmerism about 30 years ago I was very successful in inducing the clairvoyant state in my subjects. In a previous article in *Light of Truth* I referred to an instance of a young man who had often been mesmerized by me in order to gain second-sight—entering spontaneously the clairvoyant state while in the act of making passes on a lady suffering from epilepsy. He saw the whole brain and nervous system and the flow of the magnetic currents. I may mention that I have on several occasions myself experienced what seems to be clairvoyance, but always felt previous to its induction a magnetism play on the perceptive faculties from unseen sources. Perhaps an interesting case is this: A young man had been condemned to death, and although a strong effort had been made to secure a reprieve, it failed. I had been deeply interested in the matter, and on the night previous to the execution I had discussed with a

very able literary and practical phrenologist the unfortunate man's cranial formation, which we both agreed was one not calculated to give full expression to his normal powers. We both regretted that the home secretary, who had been petitioned, had not seen his way to exercise clemency. After I had retired to rest and was still thinking of the unhappy culprit I felt a powerful spiritual influence, and suddenly my vision seemed actually to be projected into the condemned's cell. There I saw the victim carelessly turning over the leaves of an album. He seemed to be thinking of nothing in particular, but was apparently calm and resigned. On perusing a leading journal the day following the execution I was surprised to read that the convict's last act before lying down was to take up an album and heedlessly turn over its pages.

I believe the best "magnetizer" to induce the "superior condition" is an unselfish motive. When one really desires to perform a useful mission the mind becomes positive to organism and physical surroundings, and sees not by the external senses, but by the internal powers of perception. Explaining the clairvoyant state Dr. A. J. Davis, in his "Great Harmonia," says: "In consequence of the departure of the element of sensation from the surface of the body, the latter is left in a death-like, senseless, profound slumber, and in proportion as the body is darkened the mind is enlivened. When the forehead is illuminated it is perfectly transparent. It appears like a window from which the soul looks out upon the fields of creation. All the upper portions of the face, including the bodily eyes, are also illuminated. Good clairvoyants, however, are generally not illuminated in the highest regions of the brain, but only in the base of the cerebrum, extending from the center of the forehead to either side and downward to the top of the cheek bones. This is the source or locality of the mental perceptions. Clairvoyance implies the clear perception of things beyond the powers of the bodily vision, but it does not imply understanding all the things observed. The organs of perception are particularly excited by the flow of the sensational medium into them. The vision extends in straight lines when distance is subjected to contemplation, and yet as with the bodily eyes, the interior perceptions harmonize very readily with the rays of light and electricity, which play abroad in nature, so that the vision usually comprehends fully half of a very large disc."

I have been frequently requested by aspirants for Seership to aid them by Mesmerism, but in nearly all cases I have seen that it was wise to recommend them first to tone up their mental and physical health. There is not much prospect of nervous, irritable people under the dominance of the organ of "wonder" ever becoming useful Seers. A vague, inadequate, wandering, inconstant habit of mind is not calculated to throw credit on the "prophetic office." Let us develop first sight before seeking "second." Mr. Davis has truly observed that clairvoyance does not imply comprehension. Without illumination in the organ of "causality" the "seer" will teach "re-potting," or "reincarnation," and other equally stupid notions. To be of use to the world as a clairvoyant the intellect must be trained and developed. The faculty of generalizing, by means of similarities and of drawing clear lines of separation where there are differences to be noted, is a mental habit which must be daily practiced. If this is done the capacity of classifying, separating, drawing conclusions and tracing conse-

quences becomes fixed by the force of repetition. Thus the young Spiritualist must be trained, not to look merely at one side of a question, not to decide upon partial and insufficient evidence, but to consider well every representation, to note its practical bearings and to follow up its consequences, irrespective of the present enjoyment which it may hold out. Intellectual habits of this kind can only be formed by the multiplication of intellectual efforts. Without such habits our mediums can neither fully comprehend the spiritual philosophy nor put it intelligently forth. The cultivation of the will, too, is of vast importance. To enter the abstract state requires a strong, steady will. Weak souls—who are governed by impulse and not reflection—should never think of cultivating clairvoyance. If they do they will be apt to go wrong in their heads, and thus disqualify themselves for the real duties of life. Physiology teaches us that the physical or animal life must form the basis of man's higher life. The body is the house in which the mental and spiritual dwell, and our first duty is to establish and strengthen the tabernacle of the soul as much as possible, so that the spirit may embody and cull out its highest aspirations and attainments. Perfection should be our object, both body and soul—matter and mind.

The ancient seers were strongly imbued with this idea of perfection. The disciples of Pythagoras had to pass through a period of probation. The mode of life was regulated to the minutest details. Flesh eating was prohibited and temperance generally was strictly enjoined. Although Pythagoras outwardly conformed to the religion of his day, there is every reason to believe that in secret he taught a purer faith. That he was wonderfully advanced is evident from the fact that he introduced a practice unknown to other sages of the ancient world—the admission of women to his lectures and teaching.

His most distinguished disciple was Apollonius of Tyana, who had a high ideal of life and of his mission. The whole of his teaching is founded on the idea that all men are called to receive and practice truth. He had the great inspiration that all men are incarnations of God. All the accounts handed down to us show that he was chaste and temperate and actuated by the noble desire to know, and the still nobler desire to communicate his knowledge to mankind. He is ingenious, learned, and, generally speaking, there is something at once lively and original in his language—a something which is admirably suited to the character of a great reformer.

He was born in Tyana, a Green city of Cappadocia, but it is not certain in what year. From several coincidences, however, in his work, it is concluded by eminent critics that the time of his birth was nearly identical with Jesus of Nazareth. It is recorded that during the period preceding his birth his mother was favored with an angel message that her son would be distinguished for his labors for humanity. When the child was born "a chorus of swans, the messenger birds of Apollo, celebrated his birth, and a thunderbolt, after falling from heaven, was seen to reascend. This was understood to signify a salutation offered by the gods to the newly-born infant."

Endowed with marvelous precocity, and with a beauty which attracted the attention of everyone, Apollonius carried on his studies in the first instance at Tarsus, the birthplace of St. Paul, under the guidance of a learned tutor, but the dissolute morals of the place compelled him to remove, and thence

he went to Egal, where he became a warm admirer of Aesculapius and an ardent follower of Pythagoras. He submitted to all the strictest tests of the severe novitiate and the old spiritual exercises, which the philosopher of Samos imposed rigidly upon all his disciples. The ideas of Apollonius on the uselessness, or, rather, the sinfulness, of bloody sacrifices; his remarks, which were characterized by a wisdom far above his years; the excellent advice he gave to those who came to consult Aesculapius—all contributed to strike the priests of that god with astonishment, and the general admiration in which he was held was only heightened when, at the age of 20, he gave up his patrimony for the benefit of his family and took a vow of perpetual chastity.

After a lapse of five years, which, according to Pythagorean rule, he spent in absolute silence, he began to travel about in Asia Minor, beginning his journey at Antioch. In every place the subjects of his teaching were the precepts of true wisdom, the respect due to the gods, and the true mode of worshipping them. Disciples were already following him in every place. Meanwhile, however, he did not consider himself sufficiently advanced, and desiring, as he did, to attain to higher degrees of wisdom than had been reached by Pythagoras and Plato, he left for India, intending there, amongst the Brahmins, to drink deeply of the pre-eminently pure and divine science. Passing through Babylon he visited the magicians. It was during this voyage that he was joined by his most enthusiastic disciple from Nineveh, Damis. Delighted to entertain such a guest, the king of Babylon kept Apollonius under his roof and listened to his teaching with the most profound attention for a period of eight months.

It is related by the biographers of Apollonius, Philostratus, that in India our sage came in contact with the great seers of that land and that "their prodigious wisdom overwhelmed even Apollonius, who was not frequently astonished." These seers were said to be "in possession of absolute science; they know at once the past history of every one they see; they can answer all questions. When asked 'Who are you?' they answer, 'We are gods.' 'Why?' 'Because we are virtuous!'"

The conversations with the wise men of India are constantly interrupted by the most marvelous spiritual manifestations. At one time tripods are seen to move of their own accord; at another vessels of brass containing a refreshing beverage present themselves to the lips of the thirsty; a cup is wonderfully replenished the moment it has been emptied; there is a magnetic stone, too, which attracts all others to itself; and all this to illustrate the faith of Apollonius that nature is vital—male and female in itself—or, as the "Harmonial Philosophy" would say, "positive and negative," all under the government of one supreme god, who is aided by a number of subordinate gods, who form part of the one great whole."

It would occupy too much space to give in detail all the travels of this great seer and saviour, but it may be said that Ephesus, a city notorious for its frivolity and effeminacy, was brought back to the practice of virtue. A plague there, too, was stopped by the application of Suggestion. He occasionally induced clairvoyance in his disciples. In Corinth one of them was ardently attached to a woman, who to all appearance was most beautiful and wealthy, but on Apollonius "opening his eyes" he was shocked to behold sensuality and inward deformity of the love fac-

ulties. After passing into Crete he went to Rome. Nero was emperor at this time. After delivering orations Apollonius was arrested, but was afterwards set at liberty. Coming out of prison he "restored to life a young girl who had been dead for some time." He performed continually the most marvelous cures.

The fact that he united clairvoyant and operator in one person will go far to explain both the rapidity and certainty of his cures. He thus knew both the seat and nature of the disease and could not fail in the right application of the remedy; while he was at the same time saved the mortification of failure by his intuition of impossibility in hopeless cases. Of course the girl mentioned above could not have been absolutely dead—only in a deathlike trance. A similar case of restoring the "dead" is recorded of the Nazarene.

On a second visit to Rome Apollonius was again arrested by order of Domitian, the emperor, who was a second

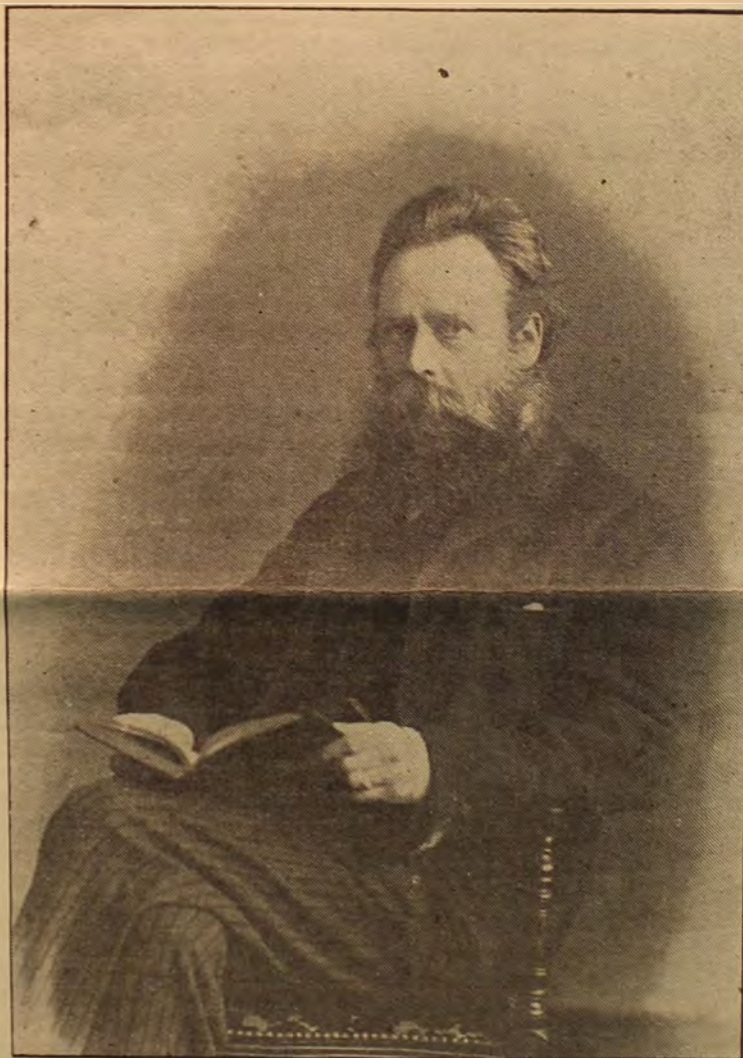
death. It seems he was discoursing at Ephesus one day when he paused abruptly, and the train of thought had been suddenly interrupted, or as when one is at a loss for a word. After a moment's hesitation he exclaimed: "Strike! Strike the tyrant!" This eccentric conduct surprised the people and excited no little curiosity, whereupon Apollonius explained by saying, in substance: "Courage, my friends, for this very day—nay, at the very moment I stopped speaking, the tyrant was slain." As soon as intelligence could be received from Rome this statement was confirmed, Domitian, the reigning tyrant, having been assassinated at that hour.

Apollonius died in Asia Minor. He was then between 80 and 90 years old, and some say more than 100. It is said that some few years after his spirit suddenly appeared to a young unbeliever who had ridiculed his views, and who fell to the ground awestruck by the vision, in the greatest conster-

vorite disciples, amongst whom, however, disaffection, discouragement and even treachery make their appearance. When the hour of danger is at hand, in spite of the prudent advice of his friends, he goes straight to Rome, where Domitian is seeking to kill him. Just as Jesus went up to Jerusalem and to certain death. Before that he had been the victim of the murderous jealousy of Nero, as Jesus had been exposed to the machinations of Herod Antipas. Like Jesus, he is accused of working his miracles of mercy by the aid of magic and unlawful arts, whereas he can only succeed in working them because he is the friend of the gods and worthy to be esteemed as such. Like Jesus, on the road to Damascus, he fills an avowed enemy with wondering dismay by a triumphant apparition several years after his ascension.

One very remarkable circumstance in a Greek work, written in a Greek spirit, is the great number of cases in which "evil spirits" are driven out at the bidding of Apollonius. He speaks to them, as it is said the inspired Carpenter did, with authority. The young man who was possessed at Athens, through whom the devil utters cries of fear and rage, and who cannot face the look of Apollonius, reminds the attentive reader of the gospel narrative of the demoniac of Gadara. Neither is cured until some outward visible circumstance has taken place which gives the people reason to believe that the "devil" has really gone out. In the one case the herd of swine rush down into the lake; in the other a statue falls, overthrown by the violence of the "evil spirit" as he departed out of the young man. Again, another case of possession is singularly like the one of the epileptic child in the three first gospels. In Rome Apollonius restores a young girl to life under circumstances which immediately remind us of the return to life of the daughter of Jairus. We read that the lame, the halt and the blind came in crowds to be healed by the laying on of hands of Iarchas, the chief of the Indian sages, from whom Apollonius derived his knowledge of healing magnetism. Apollonius is not only like Jesus, but he combines in his own person many of the characteristics of the Apostles. Like Paul he travels up and down the world from east to west, and like him, too, he is the victim of Nero's tyranny.

All accounts agree that the organization of Apollonius was of the highest type of refined temperament and powerful cerebral structure. His energies were never wasted in profligacy, his ideas never dissipated in folly. His whole life was one long edification. His every act was one of beneficence, and his every thought a portion of that exalted train of meditation by which his entire being was gradually sanctified and spiritualized. That such a grand personality would possess seership in a very high degree is what might be expected—his extraordinary faculties of insight and vaticination being such as an acquaintance with Mesmerism would lead us to anticipate. His emanation could not fail to partake of the angelic purity of his character, the delicacy of his structure, and the intensity of his inner life. They were the aura of a being who, both in quality and power, far transcended the ordinary range of humanity, and who could not fail, therefore, to produce results impossible to the inferior operator. The mean jealousy that we would unjustly derogate from his merits, and the fear that would tremble at his rivalry, need have no place in our estimate of his character. It is therefore clear from his life that God attained



JOHN RUTHERFORD.

Nero. While in prison he showed his disciple, Damis, that it depends entirely upon himself and his own will whether he shall shake off his chains or remain fettered by them. And Damis understood then that Apollonius was a god, and by nature more than man! From that time forth he no longer offers any objection to his masters wishes. The latter bid him leave Rome, join his friend Demetrius at Puteoli and there wait for him. Meanwhile he is summoned once more to the presence of Domitian and is questioned as to his knowledge of philosophy, his powers of divination and his mode of life. To all these questions he gives replies which are so pertinent that the emperor is almost inclined to release him, when "all at once Apollonius disappeared from the sight of all present." On the evening of the day when this miracle took place Demetrius and Damis were conversing together at Puteoli, 150 miles from Rome.

It was afterwards given him to witness, by clairvoyance, this emperor's

nation and most penitent alarm. After his death the city of Tyana paid him divine honors, and the universal respect in which he was held by the whole of the eastern world testified to the deep impression which his life and teaching had left, an impression which caused one of his contemporaries to exclaim: "We have a god living amongst us."

The life of Apollonius is marvellously similar to that of the Seer and Healer of Nazareth. Apollonius is born in a mysterious way about the same time as Jesus. Like Him he went through a period of preparation, during which he displayed wonderful precocity in religious matters; then came a season of public and positive activity; then a kind of resurrection and an ascension. The messengers of Apollo sang at his birth as the angels did at that of Jesus. He is exposed to the attacks of enemies, though always engaged in doing good. He goes about from place to place whilst carrying out his work of reform; he is accompanied by his fa-

wonderful expressions through Apollonius as He did in an equally wonderful way through Jesus; both were manifestations of the Christ. This "Christ" however is not the theological Christ but the Christ of humanity. "The Christ of Christendom is a great assembly of powers personified in a single man. The Christ of humanity is a single power distributed among a multitude of men." This truly Spiritual view is finely set forth by Octavius B. Frothingham in his great works, "The Cradle of the Christ" and the "Religion of Humanity" (Putnam's). This charming writer says: "Nothing less than all the humanity there is in the race meets the condition of a doctrine of incarnation. A perfected humanity would not more than express the Absolute compromising a world of loving men and women regenerate and happy; and surely nothing less than all the completed humanity there is will furnish anything approaching to a relatively adequate expression of it. The attempt to put Jesus and the Christ together has been made with distinguished ability and desperate persistency, but it never succeeded. By keeping the weak points of argument out of sight, by breaking down the destructions between the gospels and assuming the genuineness of the gospel of John; by misreading and misinterpreting texts; by accepting as true all the wonderful things reported and making them look more wonderful than they are in the narrative; by surrounding with an atmosphere of mystery points in themselves obvious; by carrying over to the historic Jesus the impressions that theology had formed of Him, and reading His life by the light of pure speculation—in a word by assuming their whole case proved and merely reforming it while seeming to demonstrate it, men like Dr. Bushnell and de Pretense construct a very powerful argument which crumbles to pieces on the first intelligent perusal of the New Testament. The Christ of the Christian theology is not the Jesus of the gospels, but a purely ideal person, a conception, an imagination, an intellectual vision, a splendid spiritual dream. The Christ of Paul, who started the conception, was not a man, but the man, nor man only, but the ideal man, the possible man, the Spiritual man, that is, the soul of humanity. This Christ is at once visible and invisible; visible in actual form of living men; invisible in the shadowy recesses of antiquity which once throbbed with life as intensely as our present does."

It is thus nonsense of the "orthodox" charging the admirers of Apollonius of "attempting to rob them of the Christ." The Christ is the Supreme in all. God endows all souls alike with his spirit; he pervades all and governs all, and constitutes the healing power and seership in all. Both Jesus and Apollonius were the most gifted sons of men. The latter indeed lacked but one element of the highest greatness—he was not sorrow crowned. The thorns of care had never penetrated his lofty brow, and agony of the deepest had never pierced his bleeding heart. He was, in personal experience, comparatively a stranger to suffering. His path through life was on the sunny slopes, the terrible sublimities of the valley of the shadow being unknown to him, apparently, even by report. Hence there were depths in our nature which he had never sounded, requirements of which he had never heard, susceptibilities of which he was ignorant, and possibilities to which, with all his might and acquirements he was an utter stranger. He was great but not the greatest; wise but not the wisest—one whom we may regard not with fear

or jealousy but with immense love and admiration. Apollonius takes a conspicuous place in the pantheon of progress. JOHN RUTHERFORD.

CALLS A HALT.

Editor Light of Truth—You will please allow me the privilege of your columns to say that, after considerable forbearance, I am inclined to think that this incessant controversy on the subject of fraud, which, week after week, is going on in certain Spiritual journals, is beginning to become insipid, if not disgusting. I am in the habit of remailing my Spiritual papers to friends, whom I am trying to convince of the facts of a better and a higher life than this below, but I am ashamed to send the papers any more, preferring to wait until the tempest subsides, feeling sure that they will do more harm than good to the plastic mind of a new beginner in spiritual philosophy.

Although an old Spiritualist myself of over 40 years' standing, I must say that I never before witnessed so much fretting and fuming over the hideous question of fraud, fraud that is constantly harped into one's ears.

It is evidently casting a glamour over our precious cause and journalistic success, whose readers are not more desirous or anxious to hear so much about fakes and frauds than they are to read better and more entertaining subjects, which they pay for.

I will engage that there are ten to one Spiritualists, who utterly abhor this fraud tirade.

I am convinced that this clamor will have no good results and make no readers or subscribers, and we can reasonably look for no less willful fraud, cheating and hypocrisy in the spiritual than in the orthodox ranks, where Sunday school superintendents and others are periodically detected as forgers, defaulters and moonshiners, and in those cases there is no weekly tirade against them in the churches, as they are conceded to be commonplace occurrences, and the less said about them the quicker mended.

Is it not best to leave all such cases in the hands of an inevitable retribution made terrible even in its conception?

We hurt our cause more by stirring up corruption than what left to itself will do in the end. It is always very hard to tell who are fraudulent mediums and who are not.

I have spent over 40 years among all the best and most popular mediums of the day, and they have all more or less been exposed, persecuted and slandered, and some of the very ones that have been the greatest blessing to me in the way of spiritual communion and knowledge, but relentless hate and religious intolerance spare none, and discriminates not between the just and the unjust.

A. A. WOOD.

Northport, N. Y.

SPECIAL AGENTS.

Special agents of the Light of Truth at the camps thus far appointed: Clinton, Ia., Prof. Leroy Berrier; Lake Brady, O., Mrs. Mary McCaslin; Lily Dale, N. Y., Asbel G. Smith; Onset Bay, Mass., J. B. Hatch, Jr.; Lake Pleasant, C. R. Bennett; Chesterfield, Ind., Mrs. W. C. Jessup; Lake Sunapee, N. H., W. H. Wilkins; Lincoln, Neb., W. E. Bonney.

These persons are fully empowered to solicit and receive subscriptions and all other money due this company.

Happiness is a rare cosmetic.—G. J. W. Melville.

SOME QUESTIONS.

Editor Light of Truth—It is seldom that I write anything for publication, there being so many writers who know so much more than I assume to know, but I am impelled to propound a few questions to Brother A. K. Venning, whose article on suicide appeared in the Light of Truth the 12th inst. In speaking of a man as a spirit entity, he said: "The environment and circumstances in which he may be at any time are chiefly of his own creation, consciously or unconsciously, or are induced by the higher powers that have control of each one's destiny." Again he says: "A life ended prematurely is a loss in any case." Does a spirit create any of its environments, and if so, to what extent?

Does the higher power control the destiny of a spirit, and if so, to what extent?

Did man ever create anything, and if so, what did he create?

Has man the power to take out one link in the eternal chain of cause and effect?

Can a jackass so change its environments as to be able to have the speed of a Nancy Hanks?

If a man can change one circumstance in his life, why can he not change all?

If a man is too tall, or too short, why don't he change to the proper length?

Why don't a red-headed woman get hair that is more admired?

Can man change his heredity or earthly or spiritual environments?

Is there such thing as premature death?

What is meant by the term "premature death?" Does it mean that a spirit has left the body in too short a time?

How many years must a spirit stay in the body so that it cannot be said that he died prematurely?

Is there not a God, or essence of love, that planned and created the universe? Is not that God infinite in knowledge, and did he not know the end from the beginning? Was there ever such thing as true prophecy? If it ever existed, does it not still exist?

Does not the Allwise know when we will pass to the higher life? If He knows, can we go before, or live longer than He knows we will?

If God knows the end of all, can there be such thing as what he calls "self-robbing" by suicide?

"If God knows all things from the first, and likewise planned the same, a man strictly follows out that plan. Then who is to blame?"

This is written in a spirit of kindness and for information. Yours sincerely,

LEVI MOCK.

Bluffton, Ind.

OBITUARY.

Anna Seeds, aged seven years and three months, second daughter of Guy and Sylphia Seeds of Salem, O., died July 30. The funeral was held at the parents' home August 2, Willard J. Hull officiating.

Colonel William D. Crockett, past president of Onset Bay Grove association, and one of the directors of the Boston Spiritual Temple, of Boston, Mass., passed to higher life Saturday, August 5. A very beautiful service was held at his home in Roxbury, Monday afternoon, August 7. Mrs. Sarah A. Byrnes and Dr. W. A. Hale were the speakers. The Herbert Johnson Male quartette furnished some beautiful music.

What is justice? To give every man his own.—Aristotle.

THIS IN NOT IN RUSSIA.

Assistant Telegraph Editor H. H. Smith, of the Cincinnati Post, whose newspaper work in Butte, Mont., some time ago, made him familiar with the mining situation in the Couer d' Alene district, was sent to investigate the situation fully and to report early what he found. This he has done. The first of his letters follows:

Briefly stated, the history of the Couer d' Alene trouble is this: The standard daily wage of the Couer d' Alene miner has been \$3.50 a day. The Standard Oil trust acquired the Bunker Hill and Sullivan Mining company's works, and promptly cut wages to \$2.50 a day. It refused to employ union men and discharged every man it suspected of belonging to the Miners' union.

The men demanded a \$3.50 wage April 24. The company maintained the lower wage for three years.

The contractor of the works was destroyed by an explosion on April 29. The Standard Oil company demanded of Governor Steunenberg that he send Federal troops. Three days later the administration sent the troops. They have been there ever since.

Seven hundred miners were arrested and put in a bullpen, charged with belonging to the Miners' union. One hundred and ninety men are still in the bullpen charged with that crime. Prisoners are not allowed to see their wives or children, or to consult counsel.

The threat of Governor Steunenberg is that he will not allow the troops to withdraw until the last miners' union in Idaho has been crushed.

The Burke Miners' union, it is charged, had \$1,200 in its safe. It is charged that this was seized by the troops, and that despite the fact that many miners' families are in need they have been left to beg or starve.

Meantime the Standard Oil company is working its mines with non-union men at reduced scale.

FOOD AND WEATHER.

Temperature Increased or Reduced by Food.

The old army ration for the tropics has been very sharply criticised for the reason that it consists of articles of food that any person even slightly acquainted with the elements of food knows is not adapted to the needs of the human system in hot weather. Nature shows forth in the selection of food by inhabitants of various countries; for instance, the Esquimaux in a cold climate selects heavy, carbonaceous foods, tallow, bacon and such, while the Hindoo and inhabitants of hot countries turn to the cereals for sustenance.

We should follow this hint of nature, and particularly in hot weather should avoid much butter, meat or any of that class of food. Perhaps a little meat once a day is not amiss, even in hot weather, but the breakfast and lunch should be made of fruit, one or two slices of entire wheat bread and some Grape-Nuts and cream. Grape-Nuts are mentioned because they furnish the ideal cereal food in a most palatable and delicious form, in addition to which they are ready cooked and require no attention whatever from the cook.

A person can pass through weather that may be intensely hot, in a comfortable manner, if the food be properly selected, and the above suggestions can be put into practice with most excellent results.—Adv.

DEPARTMENT OF

PSYCHICAL PHENOMENA.

Personal Experiences Proving Spirit Return

SHAKER PSYCHIC EXPERIENCES

ELDER F. W. EVANS—1835-1846.

(By G. B. Stebbins.)

In August, 1878, I was a guest, for two days, at the home of Fox Holden, at Watkin's Glen, N. Y., and there met Elder F. W. Evans, and heard from him the true story of the psychical experiences in the Shaker Family at Lebanon, N. Y.

He was an eminent member of that family, a wise and weighty man, held in reverent esteem, and having withal a keen wit and shrewd sagacity that lent a charm to his personality. He had been a successful New York business man, but left "the world" which he knew well to cast his lot with the disciples of mother Ann Lee.

His worldly wisdom and the Shaker mysticism were finely blended in his life, the better parts of each helping the other, as the life of the senses and the deeper spiritual life within always do when both are brought into wise harmony.

Then come larger wisdom, wiser love and diviner daily usefulness.

But to hear the Shaker experiences from a fit narrator of which I took notes at the time was what led goodly company into the pleasant parlor of our host that August evening 21 years ago. For years Elder Evans had watched this strange matter at Lebanon with wise vigilance and could say, "All of this I saw, part of it I was." He had become clearly convinced that it had a genuine and divine meaning and intent.

Others of the best women and men in the society had like convictions. He spoke in substance as follows:

In 1835, eleven years before the "Hydesville raps," trance speaking, spirit writing and like phenomena, partial materialization included, surprised the Lebanon family.

Not that these things were unknown elsewhere among them. The older Shakers were all Spiritualists. Some said they lived in the spirit world as much as in this. Of Ann Lee it was said that she heard four persons out of their mortal bodies to one in the form. They had "the gift of healing" also. Shakers were earnest seekers for "the things of the spirit" and earned what they sought.

The younger Lebanon members (with the outer senses more alive) wanted to see manifestations; the older (more ripe in spirit) prayed for them to check "outwardness of life." Tests came to remove doubts and call all back to spiritual life within. The social and affectional ties to their spirit friends grew very strong. Lights were seen, each by its aspect known as that of some spirit person. After these came ministrations, preaching by mediums, religious convictions, self-examinations, mediums told secret thoughts and deeds, good and bad of members, when needed to help or correct, to humble or warn. These things were confessed, the self-righteous were rebuked. They expelled several, some reformed. It was searching work, a day of judgment, and will assume that phase in the world.

Their mediums, from 12 to 25 years

of age, would meet in number 20 to 30, personate Indians, negroes, etc., dress in costume, use strange language, sound the war-whoop, etc., apart and together—all very striking and in all the families but little known outside, as we had no wish to be sent to insane asylums.

The state legislature, hearing of practices of bad moral tendency, sent three members as a committee to investigate. They came, stayed in the Lebanon family as guests, saw and heard all they wished, and were asked to examine freely. They were curious but civil and went to Albany to report seeing and hearing much that was strange but nothing vulgar or vicious in tendency.

One night, after four years of these experiences, they were told in their hall that "the spirits would leave the Shakers, go out into the world to every cottage and hamlet and return again, bringing noble men and women." Tears were shed so that the floor was wet, they so regretted to part with their spirit friends. This was the end. They met again several times, but with no sign.

Four years later, at Watervliet, he heard of rappings at Hydesville and said at once: "The work has begun in the world." He, with other Shakers, went to see the Fox girls in New York, and Margaretta said: "Who are you? No one else knows the spirits as you do." Others who sat at the table with them were left at seances, and all raps, etc., came to them. Joyful messages from familiar friends (Shakers) who used to come at Lebanon.

He went to the home of the Eddy family at Chittenden, Vt., and saw his brother George H. Evans materialized very perfectly. He asked if spirits would come to Lebanon with the Eddys and "yes" was the answer, by raps. William and Horatio Eddy went. They carefully examined their baggage and clothing; fed and lodged them in the Shaker home; made a cabinet for them and in their hall, 200 met with William Eddy, seated in it a half hour, and 24 forms were seen. At other seances men and women and Indians were seen, some with gay ribbons such as were not known among them, and many spirit persons were recognized and their own voices heard in conversation with them. Melissa, a Shaker with a finger lost, was especially noted. All were seen in a light subdued but good, and lights often seen in the cabinet.

Elder Evans said decidedly: "Spirits are yet to come in judgment to search, to reveal and to purify us all."

With other Shakers, he told of visiting Rev. Eliakim Phelps, D. D., at Stratford, Ct., where, in a seance, "Saints Are Rejoicing"—a Shaker song—was asked for by spirits.

He heard the sound of feet on the floor, felt it shaking, and, with eyes shut, would have said, "Shakers are surely dancing," as is their religious custom. Answers had elsewhere been given to certain questions and these came correctly again.

At table a peach was laid on each plate by invisible hands.

Dr. Phelps told how a score of clergymen, his brethren in the orthodox Congregational church, came to his

house and sat around the room, each with a Bible in lap, as though to exorcise the spirits by Holy Scripture and prayer. Just as they were to begin a Bible flew from the lap of one at the head of another, and for 20 minutes all were busy dodging Bibles flung about by unseen hands. No one hurt, but nothing done, and the baffled brethren all gone!

Dr. Phelps was an eminent clergyman whom his brethren held in such personal respect that they never cast him out as a heretic, and of such courage that he never hid his convictions, but preached to the last, in orthodox pulpits, known as a believer in the great truth of real spirit presence.

COMMENT AND SUGGESTION.

The seeing of the hand of the Shaker woman Melissa—a spirit form amidst other like forms—by so clear and careful an observer as Elder Evans, is a critical test of peculiar value. Personally known she had not been seen on earth for years. But that tell-tale hand, with a lost finger, takes all back to that woman only—not possibly to any other.

That deep religious sense felt by him and others of spiritual depth and culture, of the "searching work," the "self-examination," the "day of judgment," when "we shall know as we are known, never more to walk alone," was precious indeed.

Having mentioned the Eddy brothers' seances with the Shakers, I ought to say that one day, years ago, I saw things wonderful and genuine, and the next day things strange enough, but which myself and others could not feel to be genuine in their presence. Every seance must rest on its own merit. Elder Evans was a close watcher. In their higher moods the Eddys are wondrous and true. They vary.

NOT WHAT WE BELIEVE BUT WHAT WE KNOW.

We know there is no death. We know that what is called death is simply being born again into a higher life. We know that what is called death is the true resurrection of the spiritual body up out of the earthly body.

This day shalt thou be with me in paradise (heaven) proves this knowledge. Jesus being the true witness.

We know that though we are dead to earth we are more alive than when in earth life and can return to earth and make ourselves known to our friends when we have made proper conditions. We know that all natural laws are controlled by conditions both in earth and in the spheres, and that those laws are God's laws there are none to dispute. Faith may be wrong. But knowledge, proven knowledge, never. Yours in haste,

W. F. BALL, A. M., M. D.,
Mantua, O.

LETTER FROM JUDGE MOCK.

I was convinced of the phenomena of Spiritualism over 40 years ago, have taken several Spiritualistic papers and devoted much time to the study of the philosophy of Spiritualism, and I must say that the Light of Truth is up to as high a standard of excellence as any paper I ever read. May it ever wave! Yours sincerely,
LEVI MOCK.
Bluffton, Ind.

W. F. BALL, A. M., M. D.

Dr. Ball is one of the best known men in northeastern Ohio. He has been identified with reforms for years, is an old and ardent Spiritualist and a genial gentleman.

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VOICE OF THE PEOPLE

THOUGHTS AIMED WHEREVER THEY FIT.

To the Editor—All Spiritualists are lovers and worshippers of truth, knowing that truth and love are the saviors of humanity. And this is my only apology for uttering these trenchant thoughts. Recently in looking over the columns of a reform magazine which has a psychic department, I read in substance as follows: "Those who have believed or accepted through faith alone are called superstitious or Spiritualists. Charlatanism has cast an odium upon the terms. When such men as Rev. Lyman Abbott, Rev. Heber Newton, Professor Newbold, Rev. Minot J. Savage speak out plainly, the weak ones find courage in the hope of such leaders. We look for scientific men to remove the odium from the name or give us some other name for our faith in these manifestations, and united with such religionists as those above named, help us to give a reason for the faith that is in us." To call Rev. Lyman Abbott a leader in psychic phenomena or spirit communion is almost too ludicrous to provoke an answer. It is 51 years since the first raps at Hydesville, and Rev. Abbott now presumes to say "There are hints of evidence of life beyond the tomb." After men like A. J. Davis, Judge Edmunds, N. P. Talmage, S. J. Finney, Lyman C. Howe, Moses Hull, and hundreds of others, and such women as Maria King, Emma E. Britten, Cora L. V. Richmond, Mrs. E. Watson, Mrs. Lillie, Ada Foy, and scores of others have for several decades proclaimed the grand truths of Spiritualism, these people deftly ignore them all and place Rev. Abbott at the front of psychic demonstration. It is thus that those who make loud professions of working for the enlightenment of the masses and showing the road to divine love, are assisting in driving the nails into the hands and feet of those who are the servants of crucified humanity. And some day these seekers for popular favor will reap the reward of their proud selfishness; justice is the constant companion of unselfish love; where justice is absent there can be no pure love. Rev. Abbott said merely "There are hints of proofs of life beyond the tomb." Thousands of others have labored from ten to fifty years to prove immortality and prove therefor a bare living, while Rev. Abbott has all his life time received a sumptuous salary. What a travesty on justice such things are! We, of course, welcome all eleventh hour recruits, yea, and if they come unboastingly and unhaltingly and repentant we will "kill the fatted calf" and rejoice over the lost sheep that is found; but it is quite different when eleventh hour workers try to prove that the all day workers have done nothing. But we may be thankful that the Peters and Judases are so few, the grand ship of Spiritualism will outlive every storm, the apostle of Jesus did not seek a new name because of a Simon Magus; a million forgeries have no effect on genuine gold coin. Jesus did not wince or deny when accused of consorting with publicans and sinners. If we expect to reform the world we must come in touch with it, if our hearts are clean there is no danger from contact with impurity. Some of the newcomers feign to feed us altogether on dream and vision stories, forgetting that these are but the outer court of present psychic truth, and fearing evidently to present the higher facts of slate writing, photogra-

phy, materialization, spirit voices and spirit painting of departed loved ones. I wonder if they know there is such a thing as giving meat in due season, that the Israelites in the wilderness were forbidden to eat of yesterdays' manna? Giving stale food might for a while favorably effect a subscription list, but in the end would have a reverse effect. Spiritualists above all others are not superstitious. In fact, science and Spiritualism are synonymous terms. A few over-credulous, though well-meaning people, and a few fakers do not constitute the mass of Spiritualists; fakes and hypocrites abound in the churches.

Pure religion was never popular and will not be for centuries to come. Some of our adherents say "Let us go to the churches." Why don't they go? Why seek to persuade others to go? If they "hunger for the leeks and onions of Egypt" they are of little use to the cause of truth and freedom; thousands of Spiritualists have been driven from the churches. Why return to feed on husks? The fearful should read the seventh chapter of Judges. Of 32,000 men only 300 were chosen to destroy the Midianites. Far better is one true, fearless soul than a hundred faint hearts who sigh and moan for the ease of a home fireside and a downy couch on which to rest. If every Spiritualist in our country should pass from earth in one day, in five years' time the hosts of heaven would raise up an army of workers mightier than the one we have today. Dear brothers and sisters, have you no faith in the hosts of heaven? It is not in the quantity, but the quality of our membership which will count in the issues before us. Truth and one true soul can conquer the world.

B. F. FRENCH.

Crown King, Ariz.

THOUGHT INDICATOR.

The nearest approach yet made to an apparatus for recording thought and feeling, or states of mind, is the pletysmograph of Hallion and Courtier, the French physiologists. We all know that some emotions cause the heart to beat faster, the limbs to tremble, and the face to flush or pale. Quickening of the circulation also increases the bulk of the members. Few of us are aware, however, that states of the mind, emotions which do not manifest themselves by any outward changes, have an influence on the circulation, and consequently on the size of the members. This has been illustrated by the size of the pletysmograph in the hands of M. Binet and others. Thus, fear of going to the dentist made the pulse of a child to sink away; fear of having his flesh pricked made the pulse of a grown man do the same, although he laughed at himself for it; fear of having to administer a reproof to a student diminished the pulse of a professor, who was outwardly quite calm. The joy of receiving presents had a contrary effect on the pulse of a child, making it swell rather than sink. Music, of any kind, but especially gay music, quickens the beating of the heart and stimulates the circulation. The stronger the emotion felt the stronger is its effect upon the pulse.

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"WHAT HAS IT DONE?"

My Dear Light: Will you allow me to answer the above question in my own rough and ready way? Herculean blows from the strong arm of Spiritualism have broken the flaming sword that the Lord God placed at the gates of Paradise to keep the way of the Tree of Life. Yes, broken it all to smithereens and even demolished the gate and cleared away the rubbish that the common people, those in the humbler walks of life may pass leisurely into that historic truck patch and march boldly up to the tree of knowledge (provided they can find it) and help themselves to the fruit, and eat "and become as one of us."

Blows from the same source have so fallen on the pinnacle of the temple of Jerusalem as to beat and batter and flatten it so that if some festive Devil should come along and take an honest carpenter or any other laboring man and set him on said pinnacle it would not be such an uncomfortable seat as it might have been nineteen hundred years ago.

Again, Spiritualism has so revised and modified Nature's code of laws that no Lieutenant General Joshua could compel the sun to stand still in mid-heaven while its burning rays poured down on the backs of harvest hands these hot July days to give him time to more effectually put in his work of human butchery.

And again, Spiritualism teaches men lessons of thankfulness and gratitude for favors bestowed. I doubt if there is one of your readers who has had the unpleasant experience of solitary confinement for three days and nights in a whale's belly, but what would feel his heart glow with the spirit of gratitude on finding himself spewed out upon dry land.

Again, Spiritualism has knocked the bottom out of the orthodox hell. But hold! I am too fast. Its loving and doting father, the orthodox church, on the morning of its birth christened it "the bottomless pit." How could the bottom be knocked out of a vessel that had no bottom? Jonathan Edwards, a divine of a century ago, gave it as his solemn belief that there are infants in hell not a span long. Now Jonathan Edwards either believed that or he lied when he said he believed it. Which horn of that dilemma shall we take? It matters little. There are no infants there now. Spiritualism applied the sledge hammer of reason and the battering ram of science so effectually to the old bottomless thing that it was completely demolished. Not a vestige of it remains. Its warmest friends and greatest admirers would not undertake to say where it was located. If some of them would go with me, I should like to institute a search for it. Let us first satisfy ourselves that its location was not on this mundane sphere. Then let us proceed through the boundless realms of space to other worlds. Let us steer our course to the farthest fixed star that astronomy has any knowledge of it. We find it not. Then we must push on through the unknown and unexplored regions of space beyond. We will pass world after world upon our right hand and planetary system after planetary system upon the left. And on still we will go just as far as the wings of human imagination can carry us. We find it not. The whole boundless universe is lighted up with one transcendent glow of light and beauty. We have nowhere been able to find "that dark, eternal, uncreated night," and the conclusion forces itself irresistibly upon us that there is no such place.

We have answered that oft-repeated question to the best of our ability. If

future developments should permit me to give any further information on the subject, consider me yours truly,
 CLARK MACY.

Lotus, Ind.

P. S.—Congratulations would now be in order: If I had lived in Geneva in the days of Calvin and had published such an article a howl of blasphemy would have gone up and stake and chains and fagot and fire would probably have been my portion. C. M.

ERROR!

To the Editor—It is queer that one cannot get things printed as he writes them. No doubt, it is best so, on the average, but I mean to say that it sometimes turns out queer.

Now there is my favorite article, "Money, Wages and Brotherhood," that I doted so much on, with its grammatical and logical sense, knocked higher than a kite by a pestiferous little "no" that it picked up some where in the print shop. I suspect that the editor did it on purpose, with the malicious object of causing people to think on both sides of the question.

"They are among those things which evolution brings up through hard vicissitudes because she has 'no' uses for them in her final plan" may be the way the story ought to turn out. So far as truth is concerned, it may be better that way. I would not argue against it for fear I might get beat. I am no hand to get on the wrong side of a fight. Much depends upon what is understood by the terms "money" and "wages" involved. Certainly until the intrinsic value superstition has faded from the minds of the people, it is best to say it that way. Certainly as long as by "wages" is understood the bond of slavery that binds "master and man" it is best as it stands. But I take the ground that superstitions have no rights that we are bound to respect. And observe that I took pains to define the sense in which I would have the terms understood.

It may be that the terms would not have been understood in the sense intended. It may be that, after all, superstitions have certain rights. It may be that the editor is more than half right. But I do not intend to let my brand new reputation as a columbiad of logic go whistling down the wind for the matter of a monosyllable of two letters, right or wrong, not much! Besides, I am under obligation to shield evolution from the imputation cast upon her.

Z. C. FERRIS,
Pleasant Valley, Cal., Aug. 3, 1899.

The cost of Solomon's Temple has been estimated by an eminent Old Testament student to exceed \$50,000,000,000. In the first place, the value of the materials in the rough is estimated at \$12,500,000,000, and the labor at \$3,000,000,000. The vessels of gold were valued at \$2,326,481,015; the vessels of silver at \$3,231,715,000, the vestments of the priests and the robes of the singers at \$10,050,000, and the trumpets of gold at \$1,000,000.

Here is the inscription on a gravestone in Burial Hill, Charlestown, Mass.: "Here lies interred ye Body of Mrs. Elizabeth Phillips Wife of Mr. Eleazer Phillips who was Born in Westminster in Great Brittain & Commissioned by John Lord Bishop of London in ye Year 1718 to ye Office of a Midwife & came to this Country in ye Year 1719 & by ye Blessing of God has Brought into this world above 13,000 Children. Died May 6th, 1761. Aged 76 Years."

THE LIGHT OF TRUTH.

THE TESTIMONY OF THE MYSTICS.

When the light and beauty of the Eternal Life shines in upon our souls and throbs through every sense, then it is that we truly behold the world.

It is alive, the depths of space with gleaming stars, the earth blossoming with verdure, flowers and fruits, the ocean tremulous with waves, the woods with insect life and creeping things of every form and color, the very rocks struggling to exude life in lichens and crawling plants. The very heartbeats of nature seem to be audibly throbbing. We seem to hear the flowing tide of the all pervasive life and to apprehend the gently trailing garments of God as He breathes through all. He is the perpetual creator and recreator passing from atom to molecule, from molecule to masses. We hardly stay to think as we feel the living presence so gently stealing over our senses and illuminating our inward being.

It is borne in upon us with an irresistible persuasion that God is the inner palpitating life of each and every creature. Living and breathing in all. Painting the lily, perfuming the rose, sparkling in the dew drop, throbbing in brain and breast.

We realize that the very genius of our intelligence is what it is, through this inner light. The divinity of the life within must vouch for the divinity that is above. Intuition senses the oversoul.

This divine power or insight which all men share, this inner light, must be an echo, a vibration from the perfect, positive mind.

This luminous faculty of intuition, joined with spirituality, says: "There is a silken chain going out from God and uniting everything in the universe, down to the finest dust. All is knit together. Here and there we detect some links of the chain, but to the generality of people the most beautiful characteristics and manifestations of mind are wrapt in darkness."

We all share this great instinct of life with the beasts, birds, fishes and insects. The kingdom of life, from arch angel to the humblest creatures of the deep, is gifted with the faculty necessary for its place and relation to the whole creation.

Life, created life, "mounts through all the spires of form," aspiring to be man, aspiring to know of God the life divine, as from the depths of darkness and matter it turns again toward home. To the Living Light, our father and mother God."

As Lucy Larcom said: "This is the blessing of life to be in the light and harmony of the love of God and to reveal it. To know the mystery of the Kingdom of Heaven? What is it but to be in God's universe with a soul opened by love to truth, unto such only as it is given. Yet we all have hearing and vision and the spiritual interior sense; if we neglect them we are to blame."

Those who sense this love, this interior emanation from the oversoul are the mystics. Emerson, Coleridge, A. J. Davis are typical mystics. All deeply developed media are of necessity mystical. Then sense the impossibility of arriving at truth by any other process than that of interior illumination.

"Mystic" signifies one initiated into mysteries; one whose eyes are open to see things which others do not see.

All mystics in all ages and countries have believed this true. They believed in an inner world as well as an outer or visible one. They believe that the inner world is not only an extra-natural world, but that it is the cause and ground of such. It was the cause at first even to every flower and

pebble. As the inner causative world it will endure after this, just as real, living and eternal, even though darkness were annihilated tomorrow.

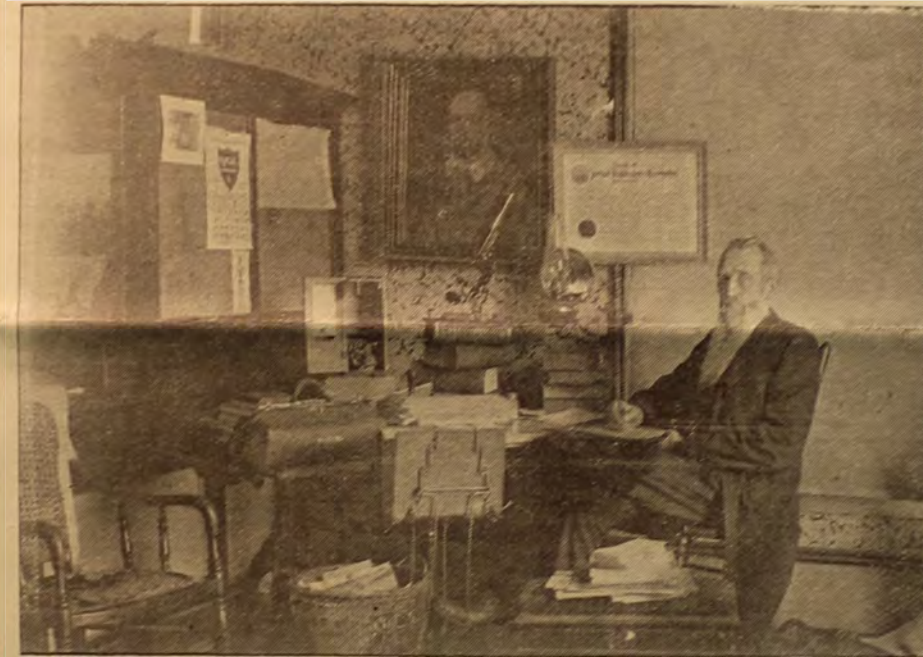
Mystics refuse to admit that we can gain truth with absolute certainty, either from sense or by logical method. They point to faith, the illumination or intuitions of the soul, to inspiration, as its only valid source.

The oversoul, that controls the Kosmos, is the creative life and father of our conscious being. We know it by faith—by spirit perception.

It is as a mystic—as one who has been brought to that eternal spirit sunlight—the lovelight of the all—as one who, in the superior condition, has consciously breathed beyond the veil of materiality, that I testify to you that God, the living Spirit of Light—is, and echo Emerson: "There is a soul at the center of nature, and no one can wrong the universe." J

The love of the spirit within your breast is of God; cherish it, guard it and develop it.

"That state of peace I saw, wherein the roots
Of new existences are all destroyed,
and greed,
And hatred, and delusion, all have
ceased—



OFFICE OF W. F. BALL, A. M., M. D.

The state from lust of future life set free;
That changeth not, can ne'er be led to change.
My mind saw that! What care I for those rites?"

J. P. COOKE.

THE PASS OF THE GREAT DIVIDE.

Man's journey begins with life's dawning light;
We waken to hatred and squalor and crime,
Or love-lighted palaces bright.
In our jaunty car we may roam at will,
Or, footsore and weary, o'erburdened with care,
Forever climb Poverty's hill;
Yet whether the good or ill betide,
Though we tarry or hasten on,
The tangled maze
Or our devious ways
Leads us all to the Great Divide.

There's a home for us all, through the "Pass" afar,
In the infinite wisdom of God's great plan
There's room for a soul as well as a star.
Only good that I do will profit me,
When the last station passed, the journey done,
Alone and helpless my soul will be:
And acts of evil or deeds sublime
Are the only weight
Of accepted freight
For the pass of the Great Divide.

—M. F. Congdon.

See our Good Luck finger ring advt.

A GRAND SERMON.

The Light of Truth contains another grand sermon from B. F. Austin. How I wish I could put it in the hands of every wide-awake, thoughtful minister or layman in orthodox churches. It would surely cause rich fruitage.

I know there are some people who could not be induced to read it for fear of contamination or for fear of being led astray. To such people the Bible injunction "Let them alone, they are joined to their idols" would be appropriate.

Spiritualism is founded on the bed rock of truth. A Spiritualist is ready to receive and accept truth wherever found.

The uncharitable criticism of different writers for each other is to be deplored. Do you not know that your minds may be developed along a certain line of thought and some one else who is equally as intelligent and honest as yourself may view a subject from an altogether different standpoint. There is a modicum of truth in both presentations usually.

A case in point was the discussion of the Bible question in Progressive Thinker by Clara Watson and Moses Hull.

ties of spiritual unfoldment of humanity.

I once heard a lecturer say, speaking under control, that Christ was Adam reincarnated. Well, I agree with Moses Hull that the communications of spirits cannot be taken as evidence unless the facts can be substantiated by history or science. The one fact that is of importance to us work-a-day people is that this earth life is given us to unfold and improve our spiritual nature that we may be prepared for happiness and rapid advancement when we shall take the next step in God's great law of evolution. Let there be free discussion of every subject, but let us present our thoughts in a kindly manner ever giving a respectful hearing to our opponents.

The cause so dear to us is slowly growing in Van Wert.

Some of our best people are interested investigators.

Spiritualism has had stubborn opposition and some peculiar things to combat, which has retarded its growth. We are very hopeful for the future.

M. A. DULL,
Van Wert, O.

THE SWEARING HABIT.

Now that Dr. Peebles has settled it that we have a Jesus all right enough, and so great a scholar as Dr. Buchanan has left enough of the old story to allow that Jesus discouraged swearing, and for other good reasons, I second the motion of Brother Barrett that witnesses, when called to testify in courts, refrain from that foul habit. Most courts are now sufficiently civilized to allow them to affirm their testimony to be true, and it cannot be denied that such testimony is generally believed quite as well as if the witness swore a blue streak.

The value of the habit was, I think, very well illustrated in Mike Fen, whose orthodox training was such that "it swore itself" whenever he talked. When first called to testify in court he understood the administration of the oath to mean that he must swear to everything he stated as fact. When asked if he saw the defendant stealing corn he said: "Be the Howly Mary, I did, sor!" The court frowned and quick-witted Mike thought he had sworn too strong; so he blurted out: "Beg pardon, yer Anner, be this and be that, I did, sor!"

Comment is unnecessary.

J. MARION GALE.

PSYCHOGRAPHY.

To those interested in the much-mooted phase of mediumship—"independent slate writing,"—so-called, the work of Fred P. Evans on Psychography will prove invaluable. It is a remarkable book. It contains the life and experiences of Mr. Evans—we may say thrilling and strange because true. Fiction writers would envy the facts therein related. Mr. Evans is yet young, having been born in 1862, and for this prosaic age has undergone as much as Captain Maryatt's sailors; for a mariner he was before mediumship led him out of his course. His slate-writings are truly marvelous, and this book contains illustrations of the phenomena—one slate having messages in twelve languages on it, while the medium is conversant with one. This book should have a wide circulation, as it is calculated to become a standard testimony in favor of Spiritualism.

We have the book on sale. Price, \$2, postage 20 cents.

No person is either so happy or so unhappy as he imagines.—Rochefoucauld.

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WILLARD J. HULL, - - - EDITOR.

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Partisans and fools rarely change
 their minds.

Be mindful of little things. These
 make up the one great thing. Forward.

It is safe to say that the politicians'
 war between this country and Canada
 will not affect the boundary line. If
 the matter came to a serious issue the
 line would disappear.

Our esteemed correspondent and
 friend, Mr. John Rutherford, Roker-
 by-the-Sea, Sunderland, England, has
 a thoughtful essay in this issue of
 Light of Truth which will have a wide
 reading.

EXPANSION.

A correspondent asks us why we
 don't believe in "expansion." We do,
 but we confine the doctrine to the
 Light of Truth. The only "expansion"
 we are interested in is the expansion
 of the work the Light of Truth is
 engaged in; the illumination of the
 mind, the publicity of facts, the glori-
 ous reality of spirit communion and
 the protection and defense of the me-
 diums who alone give to the world
 that reality. This is expansion enough
 for us.

THE COLONIZATION FAILURE.

We are in receipt of letters and print-
 ed matter from many sections of the
 country relating to what are known
 as co-operative colonies. The latest
 of these, and a voluminous lot of stuff,
 comes from a friend in Toledo. All
 of these schemes are of the same gen-
 eral tone and pattern, viz: men and
 women are to join together for the
 purpose of establishing colonies, thus
 getting away from the world and liv-
 ing as nature intended. We are asked
 to support these enterprises in one
 way and another, and the Light of
 Truth has in fact given much space
 to them, because it sees in them a
 reach and quest for something better.
 They are at least evidences of the un-
 rest and despair consequent upon a
 false economic system. As such they
 are to be commended. They have
 been the best, perhaps, that could be
 done in the way of extricating the peo-
 ple. But they have been and are, in
 general, failures, and must necessarily
 be so. During the last few weeks one
 of the leading and latest of these colo-
 nization schemes, that of Ruskin,
 Tenn., petered out like its predeces-
 sors. Ruskin was the strongest social

colony of the country. It had a great
 paper, called The Coming Nation,
 which is still printed with a small cir-
 culation. In the early days of the col-
 ony it had a tremendous influence and
 a big circulation. It has gone the way
 of its fellows.

The trouble with these colonization
 schemes is the human nature in them,
 although selected and apparently
 adapted for the purposes in view. This
 together with the commercial competi-
 tion and moral opposition of the
 world outside, soon determines their
 fate. Under the present conditions of
 our economic regime no colonization
 scheme can be effective for any length
 of time. In general co-operative en-
 terprises are a waste of energy and
 money.

The extension of the social common-
 wealth can not be measurably in-
 creased by object lessons which fail.
 These failures, we believe, are due to
 the isolated character of their surround-
 ings, strictures placed upon the mem-
 bers, rules of government, etc., etc.
 The gravest error is isolation. It is
 against those human tendencies which
 bind men together, the reaction of the
 law of dissociation being consociation,
 or as the simple tends to the complex,
 the homogenous to the heterogenous,
 so the reaction carries forward the
 heterogenous to the homogenous. So-
 ciety tends to concentration, associa-
 tion, etc. Regeneration comes from
 within. The mass is equal to the parts
 composing it, and the social, industrial
 and political reformation must come
 from the mass.

The principles of the social com-
 monwealth are safe enough, and they
 are being extended as rapidly as the
 people are ready for them. The career
 of a man like Samuel Jones, Toledo's
 mayor, is more of an object lesson in
 Socialism than all the colonies from
 Brook Farm to Ruskin.

The way to reform a community or
 nation lies through the uplift of hu-
 manity as a whole. To be with the
 world and not of it, is the tocsin. Men
 and women must be brought to see
 that their selfish interests are best
 subserved by co-operative industry,
 municipal, state and national. More-
 over, there must come into this edu-
 cation its master work, as yet un-
 touched, which is the inculcation of
 the idea of universal unity and whole-
 ness of mankind as spiritual beings
 and heirs of immortality.

We pointed this out when Ruskin
 was in the heyday of its influence, and
 prophesied the failure of all co-oper-
 ative enterprises that do not take the
 higher and vital forces of mankind
 into consideration. Men's selfish prop-
 ensities can not be removed, but they
 can be intelligently directed, and as
 fast as they see the desirability of the
 social commonwealth they will extend
 the social service. This service in-
 volves the spiritual forces. They are
 brought into play in proportion that
 society moves away from the hyena
 in human nature.

FIRING THE FRENCH MINE.

The shooting of Maitre Labori, the
 devoted counsel of Capt. Dreyfus, is
 an ominous affair. At this writing it
 looks like the firing of the mine under
 the French republic.

Everybody at all conversant with
 the intrigues of which Dreyfus is the
 victim has seen the revolution await-
 ing, seemingly, just such a tragedy as
 the shooting of Dreyfus' friend. Ere
 this day ends France may be in the
 throes of revolution.

It is a peculiar line of destiny which
 places a hated Jew at the culmination
 of a republic and his fate the repub-
 lic's downfall.

NOTES AND COMMENTS.

It is proposed by the federal admin-
 istration to continue friendly rela-
 tions with the Sultan of Sulu, who by
 a treaty with Spain some twenty years
 ago was granted control of the local
 administration of the Sulu archipelago.
 He also became entitled to an annual
 rake-off from Spain and was granted
 a monopoly of the pearl fisheries and
 the trade of the islands. Thus our
 \$20,000,000 equity in the Philippines
 becomes subject to the only immortal
 feature of American and English juris-
 prudence, to-wit, a mortgage, in favor
 of the Sulu sultan. \$10,000 (Mexican)
 have been sent the benign potentate on
 account of his overdue charges, and
 as he is a Mohammedan despot whose
 laws permit and foster slavery, it is
 going to be interesting to see the ad-
 ministration square the Sulu archi-
 pelago government with the federal
 constitution.

In his estimate of Ingersoll Rev. M.
 J. Savage again pointedly sets forth
 his right to be classed among the lead-
 ing progressive ministers of the Chris-
 tian pulpit. In an interview he is re-
 ported like this:

"I think Col. Ingersoll's position was
 completely justified in its antagonism
 to popular creeds. It was a natural
 reaction from the old Presbyterian
 confession of faith, and his criticisms,
 for example, would not touch at all
 my opinions. They would not hit nor
 hurt the views of a liberal theistic ev-
 olutionist, but were perfectly valid, in
 my judgment, as against the old-time
 Calvinistic creeds. The Presbyterian
 confession of faith teaches the damna-
 tion of non-elect infants. As against
 the kind of God who is represented in
 such creeds, Ingersoll's position is un-
 assailable, and I will say frankly if
 I had my choice between the agnosti-
 cism of Col. Ingersoll and a belief in
 any of the old Calvinistic creeds, I
 would side with Ingersoll every time.

"I would a great deal rather die and
 go to dust, and that be the end of me,
 than to take any heaven the old creeds
 offer me at the price of an endless hell
 for the meanest man that ever lived."

The bodies of seven followers of
 John Brown were recently disinterred
 near Harper's Ferry, Va., by Dr. Thos.
 R. Featherstonhaugh of Washington,
 D. C., and Captain E. P. Hall, em-
 ployed in the interior department. The
 forgotten graves were located by Dr.
 Featherstonhaugh three years ago in
 a lonely spot near the banks of the
 Shenandoah river. Dr. Featherston-
 haugh learned that Jefferson county
 paid James Marshall, now a very old
 man, \$10 for burying the bodies. Mar-
 shall assisted him in locating the
 graves, one of which was opened.

The remains were sent to North
 Elba, N. Y., the old homestead of John
 Brown, where his body lies buried,
 and will be interred in adjacent soil.
 The bones were in charge of a nephew
 of one of the men who participated in
 the raid and escaped with his life.

Miss Cora Langdon Van Norden,
 heiress to millions, the daughter of
 Warner Van Norden, president of the
 Bank of North America and member
 of many exclusive clubs and societies,
 has joined the Salvation Army. The
 dispatches say that unless the sorrow-
 ing father interferes she will become
 the editor of a Salvation Army paper.
 Queer that the father should be sor-
 rowful. Miss Cora might do worse.
 She might have become daffy enough
 to join the four hundred and be a par-
 venu.

The chief of police of Jersey City,
 N. J., proposes to give a series of open

air dances for the public in different
 parts of the city. He proposes to
 take a block of asphalt pavement and
 have it perfectly cleaned, then traffic
 will be suspended on it until the dance
 is over. The block will be roped in to
 keep out traffic and the rough element
 that might interfere with the danc-
 ers. Music will be furnished by a
 band which is hired to give free con-
 certs. In nearly all large cities the
 municipalities are doing a great deal
 for the pleasure of the poor, and
 schemes like the present can not be
 too warmly commended. The recrea-
 tion piers which have been opened in
 New York city have been a great boon
 to the poor and have undoubtedly
 saved the lives of many children.

* * *

At present the medical world seems
 to be of the opinion that the specific
 bacillus of yellow fever has not been
 satisfactorily identified, notwithstand-
 ing the announcement that Dr. Sana-
 relli has segregated the germ of yel-
 low fever. Surgeon General Sternberg
 of the United States army has isolated
 the bacillus, which he terms for-con-
 venience "bacillus X." It is not claim-
 ed that this is the specific germ of yel-
 low fever, but only one which is
 worthy of closer study.

THE BETTER WAY.

How much better it would be for the
 few fulminating clergy to adopt the
 course pursued by such men as Rev.
 Dr. Savage and learn what he has
 learned with reference to spirit re-
 turn! Here is a bit of his recent tes-
 timony:

"The result of my investigations
 leads me to the belief that the spirits
 of the dead communicate with us. I
 have received communications from
 people whom I know to have lived on
 earth. If anybody can offer some
 other hypothesis than spiritual com-
 munication I shall be glad to inves-
 tigate it; but I have never heard of
 one. It is a great question to the
 Christian church today."

Indeed it is a great question, not so
 much to the church as to the teach-
 ers in the church. Many of them, be
 it said to their credit, are seriously
 looking where Dr. Savage and other
 eminent ministers have looked and
 found the truth, and thus learned of
 their true position before the change
 of death opens their eyes and ears and
 understanding.

Others are coming round. It is only
 the theological antiquary, the upstart
 and the buffoon who rail nowadays
 against the invisible world of man and
 the inevitable outcome of their own
 sophistries, for they must see the light
 ere long and turn from their fulmina-
 tions and sophistries. Myriads of
 those clergymen who, while on earth,
 decried and derided the estate they
 now occupy, are bending their ener-
 gies in undoing the work of their ig-
 norant and prejudiced lives. To these
 belongs the task of renovating the
 Christian church. In numerous chan-
 nels and by various methods they are
 making the church respectable, a place
 where thinkers may find congenial
 company, a place where the mission
 of God to man through the innum-
 erable host who do His bidding, may be
 felt and understood.

Volume 1, Number 1, of The Sphynx,
 edited by Catherine H. Thompson, is
 out. The Sphynx Publishing company,
 capitalized at \$500,000, has been orga-
 nized in Boston for the purpose of pop-
 ularizing astrology in America, and
 this monthly is one of the arms by
 which it proposes to do the work.
 This does not look as though astrology
 was a bygone superstition. We wish
 The Sphynx success.

ON, ON, FOREVER.

The following beautiful message was sent us by a friend in New York. It was written automatically Wednesday, Aug. 9, by a medium who does not wish her name to be known just at present. But the thought expressed will go forth on its own merits and be the means, we hope, of helping and encouraging many a soul.

The waves of thought surround us like the mighty billows of the ocean, yet, unlike the ocean, we can not be wrecked by them. We are tossed here and there by these strong waves and though we can not always get in touch with our loved ones, still as they break and scatter we are guided and called to their support. The good and evil thoughts are massed together in this unceasing ocean of life, but at no time does the evil conquer. Floating back and forth in this great sea are those who are not yet free from the trammels of their earth life. They can not get away from the call of their loved friends, and neither would it be well for them to get beyond their reach, for no one with any degree of appreciation of the grandeur and beauty of love can think of those on this side of the ocean of life except with the utmost tenderness, and these loving and pure thoughts help us on our journey. We have not an eternity to live here, although we are taught so before we commence this journey. We do not know when we will be called to advance to some other sphere. We are not at all certain where this will be. The earth life is but the shadow of those to come, and as we are gathered together on this mighty billow—the better part of our friends of the past—we await this call. Our friends on earth can and do aid us in many ways by their own power; still we are not allowed to depend on their aid alone. We must, ourselves, work our way through space, but the more help we get from friends the stronger we become, and the sooner comes our advance. Many of us do not want to take this journey alone and wait for their loved ones to join them. This, too, is accomplished by the thought power of those we leave behind. But over all is the Supreme Ruler, who in his ever loving and perfect designs for the happiness of all his creatures aids and guides us by the bands of love that never tighten nor loosen the ties that bind us in any respect. We are not alone. We are surrounded by this great love. We are fully conscious of it and yet in a certain measure we are left to guide ourselves and are not placed under the ban of his displeasure. We were weak mortals. We are oftentimes erring ones, and when we enter the new life we are still weak in all of man's natural tendencies to fall. We do not at once enter into glorious light; it is gradually given us as we can bear it. Not at once do we realize that our earth life is passed, yet we are not left to ourselves, for if we were we would never rise. There comes to each one the gentle voice from out of space saying, "Be patient, you will attain." As we realize this tenderness our life on earth grows faint in that we are not willing to fall away from the sense of this tender, protecting presence.

Our friends call on us for some word of remembrance, but it is beyond our recall. Earth itself has faded from our view, but the ties that bind are still strong and not one of us was ever known to forget or break them. This our friends will feel and know when they reach us. The mighty billows therefore can not overcome us. They break and each loving thought is caught and treasured by the one for whom it was uttered. There can not

be anything sweeter for ourselves and our loved ones than this help we gain by the pure and beautiful expressions of tenderness sent up by the millions of those yet to reach this glorious and ever-advancing life. How many times we enter the new lives we know we are yet to live is not for us to understand. We must do as we are bid. But with the ever present, tender, loving Ruler with us, we need not have a fear of the journey's end.

PERSONS AND THINGS.

Herbert Spencer is now living in strict seclusion at Brighton, England.

"Golden Rule" Mayor Samuel M. Jones of Toledo, O., was born at Ty Mawr, Wales, on August 3, 1846.

George Maledon, official hangman of the United States court at Fort Smith, Ark., is dying, haunted by the spirits of the 74 men he hanged.

Ex-Senator John J. Ingalls has written for The Saturday Evening Post of Philadelphia two valuable papers upon the later career of President Garfield.

Lord Kelvin is to resign the chair of natural philosophy in Glasgow university, which he has held for so many years with such honor to the university.

The health board of New York city states that in the last quarter there were 16,713 deaths, and that of this number four had reached the age of 100 years or over.

"At the Emporia (Kan.) State Normal school," says a western paper, "one of the girls is known to her chums as 'Postscript.' Her real name is Adeline Moore."

The house in Washington in which President Lincoln died is being renovated to preserve it from decay, congress at its late session having appropriated \$4,000 for that purpose.

Octave Thanet says of Ingersoll: "It made one better to know a man the lifelong lover of one woman." No one ever denied that such Colonel Ingersoll was, and that the one woman was his wife.

The late Robert Bonner was a famous compositor. One day, for a wager, he set and corrected 25,500 ems of solid minion in 20 hours and 28 minutes. The greatest record which he ever made was setting and correcting 33,000 ems in 24 hours, an average of about 1,376 ems per hour.

The creation of a great national forestry and game reserve in northern Minnesota, embracing 7,000,000 acres around the headwaters of the Mississippi river, with many lakes of rare beauty, well stocked with fish, will be advocated before congress next winter by prominent citizens of Chicago and Minnesota.

President Kruger recently refused an introduction to a well known Englishman, who thereupon sent back word that he must see "Oom" Paul; that he was no ordinary person, and that he was, in fact, a member of the house of lords. The servant went away and returned with the message: "The president says he can not see you, and adds that he is a cattle herder."

The Czar of Russia contemplates abolishing Siberian exile and allowing that great territory to become populated and exploited. This, if true, is one of the grandest strides in moral and intellectual progress that mark the closing century. The new Siberian railway has had much to do in bringing this reform about, thus illustrating anew the marvelous power of the railroad as a civilizer. There is more practical civilization in a locomotive than in all the history of the Greek church.

SCIENTISTS IN COLUMBUS.

The forty-eighth annual meeting of the American Association for the Advancement of Science is being held in this city this week. The association headquarters are located in University hall, Ohio State university, the hotel headquarters of the council of the association at the Chittenden hotel.

The opening session of the association was held at 10 o'clock a. m., on Monday, in the chapel, University hall.

The officers of the Columbus meeting are as follows: President, Edward Orton, Ohio State university, Columbus, Ohio. Vice presidents: Mathematics and astronomy, Alexander McFarlane, Lehigh university, South Bethlehem, Pa.; physics, Elihu Thomson, Lynn, Mass.; chemistry, F. P. Venable, University of North Carolina, Chapel Hill, N. C.; mechanical science and engineering, Storm Bull, University of Wisconsin, Madison, Wis.; geology and geography, J. F. Whiteaves, geological survey of Canada, Ottawa, Canada; zoology, S. H. Gage, Cornell university, Ithaca, N. Y.; botany, Charles R. Barnes, University of Chicago, Chicago, Ill.; anthropology, Thomas Wilson, Smithsonian Institution, Washington, D. C.; social and economic science, Marcus Benjamin, United States national museum, Washington, D. C. Permanent secretary, Dr. L. O. Howard, Cosmos club, Washington, D. C. General secretary, Frederick Bedell, Cornell university, Ithaca, N. Y. Secretary of the council, Charles Baskerville, University of North Carolina, Chapel Hill, N. C.

This is one of the most notable gatherings of scientists ever held in Columbus. The papers read and discussed are of vital importance.

MRS. ALICE GEHRING.

Light of Truth frontispiece is the portrait of the vice president of the Mediums' Protective association, Mrs. Alice Gehring of Indianapolis, Ind. Mrs. Gehring is a well known, tried and true medium, her office being that of conviction and consolation for the doubting and sorrowing.

As an instance of her good work the following letter will show:

Editor Light of Truth: I wish to say a few words through the columns of your paper in regard to Mrs. Alice Gehring, who is at Chesterfield camp. She is known as one of the best slate-writing mediums in the United States. I went to her cottage Aug. 6th, being a stranger, and asked for a slate writing. She politely told me to be seated, and she would soon be at leisure. I selected a pair of slates from about a dozen, sat down with her by the table, she placing her hands on the table, allowing me to hold the slates all the while. When the writing was done I was surprised to receive a portrait of my spirit wife, also a message giving her full name; also six names in full of my spirit friends. Now if this is not true manifestation tell me what it is.

I would recommend her above any slate-writing medium I have ever met. She is a woman of marked intellect, and very pleasing manners.

JOHN POWELL.

Columbus, Ind., Aug. 10, '99.

North Dakota farmers want men badly to do harvest work. Prosperity is on the boom, fizz and hurrah in that state and big wages are offered, but there is a law in force which prohibits men from stealing their way on the railroads, and as the "help wanted" can't ride otherwise, the farmers are seriously inconvenienced.

No man can be safely trusted with unlimited power.

DR. SCHLESINGER'S WORK.

The following letter appears in the Asheville, N. C. Citizen of Aug. 8th:

Editor The Citizen: I have never taken much interest in Spiritualism, having been until yesterday a disbeliever in disembodied spirits to communicate through mediums with living beings.

At the request of a friend I visited Dr. Schlesinger and had a sitting, and to say that what I saw and heard surprised me would but faintly describe the results. They were indeed marvelous and to my mind inexplicable upon any other hypothesis save that of spiritual power.

During the sitting I received a communication from a friend (now in spirit life) recalling to my mind a circumstance which occurred in this city nearly 23 years ago, and which was known only to him and me.

I am no longer a skeptic, but a believer in this grand and beautiful philosophy.

W. M. D.

All the speakers put together that have elocuted on the Spiritualist rostrum for the last fifty years could not in all probability have convinced that man of spirit communion. It took a MEDIUM to do it. Without mediumship Spiritualism is of no more value to this analytical age than Talmage's sermons.

POINTS.

Were it not for flattery there would be little society.

Booker T. Washington says education and Bishop Turner says emigration is the solution of the negro problem.

An M. E. Sunday school, at Crawfordsville, Ind., has been giving Rudyard Kipling a little free advertising by blacklisting his books.

So many gods, so many creeds,

So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs.

—Ella Wheeler Wilcox.

Anthony Comstock for governor general of the Philippines Islands, has a winning sound. The Light of Truth offers the suggestion as a logical outcome and fitting climax to the war of assimilation.

The late Colonel Robert G. Ingersoll is said to have once introduced to an acquaintance Rev. R. H. Pullman, now of Baltimore, Md., but then pastor of the Universalist church at Peoria, Ill., as "a man whose God was a perfect gentleman."

"The lies the blamed newspapers publish about us," said one politician to another, "is enough to drive a man to drink." "Yes, that's so," replied the other, "but still we have no cause for complaint. It might be much worse. They might publish the truth."

Young man, when you find yourself in danger of the conventionality known as "falling in love," look to your liver. Four-fifths of the "love" complaints are merely the effects of congested liver. When you really love a woman your liver will be found in a healthy condition.

A limited number of the issue of Light of Truth of Aug. 5th, containing Rev. Dr. Austin's great sermon, "Freedom Through the Truth," may be had at five cents each. The issue has been practically exhausted, and those desiring copies of this masterpiece of logic and fact in favor of Spiritualism ought to procure them at once.

The initial number of The Harbinger of Dawn, a monthly review of occult, psychical, spiritual and metaphysical reviews, edited and published by Ernest S. Green, is at hand. It shows careful attention and ability and, we trust, will take a place among the best publications of its kind. It is published at 1804 Market street, San Francisco, Cal. Subscription price \$1. 10 cents per copy.

MISCELLANEOUS.

TOWN BUILT ON THEORY.

Colonization Scheme Has Fine Practical Result.

THE GOOD OF CO-OPERATION.

Plan of a Wealthy and Benevolent Swiss-American Gives Homes and Steady Employment to Thousands of Workers.

Tell City, Ind.—In this city of 3,000 busy souls, hidden away between the Indiana knobs and the Ohio river, and so situated that it escapes attention and meddling, is being worked out the only successful industrial scheme in this country. It is neither the co-operative theme of theoretical Bellamy, the industrial plan of Debs nor the social dream of Owen, but rather a modified and greatly altered practical combination of the three. The theoretical has been laid aside and the practical and successful has been made predominate. Forty-four years have tested its strong and weak points, and it has weathered them all. Ninety-three per cent. of the home occupants own their own places. More than this, they own 26 manufacturing institutions and work in them. They select their own officers and superintendents and set their own scale of wages. The plan thus carried out in the manufacturing plants is also prevalent in the management of municipal affairs.

SCHEME OF SWISS PHILANTHROPISTS.

The city was founded in 1856 by the Swiss Colonization society, of Cincinnati, O., an organization effected by wealthy Swiss citizens of Cincinnati and other American cities. They sought for a plan of betterment for their fellow-countrymen who had come to the United States. They purchased the land and named the section Tell City in honor of William Tell. They then began the working out of their colonization scheme on most practical lines. They sought to aid only the worthy Swiss, and first ascertained the morality of their men. The industrial inclination and ability was secondly considered. If the applicant was acceptable, he was sent down the river to Tell City. As soon as there were enough the society forwarded them money for the erection of a factory. They organized them into a co-operative company.

BEGAN BY MAKING FURNITURE.

The first factory erected was a furniture plant. It is still in operation, and is today the largest chair manufacturing establishment in this country. The men selected their own managers, superintendents and foremen, and all worked side by side to promote the solidity of the institution. The owners and bosses were selected by popular vote once a year.

At first the men divided the earnings equally among themselves, but after they had repaid the money that had been forwarded and secured a footing and homes, they established a scale of wages, graduating it for the different work and placing all on a piece-work basis. The grading was principally on a basis of ability of the workers to turn out fine work.

From that day to this the workers have always drafted their own wages, and at the end of the year the net earnings were distributed among them. In behalf of this plan it can be stated that the wages paid in this pioneer of

the plants and in all of the other co-operative plants at Tell City, have been from 10 per cent. to 20 per cent. higher than the wages paid by manufacturers in the same lines selling in competition and on top of this higher wage dividends at the end of the year in some cases have amounted to several thousand dollars for each workman.

EVERY INHABITANT A STOCK-HOLDER.

In this plan the father started his son in as an apprentice just as soon as he was old enough, and as he progressed from year to year he acquired an interest with the rest in the institution until when he reached the bench and worked side by side with his father he was as much interested as his ancestor. Every mother and sister and daughter had an interest there and all worked for the best interests of the manufacturing establishment.

The successful operation of this plant urged on the Colonization Society. More workers were shipped, and they were lent money and started out on a similar plan. They also erected a woodworking establishment. It is today one of the largest furniture factories in Indiana. Then another and another and another was added. In the 43 years, though in that time two severe panics have uprooted business generally, not one failure or disruption in the town is found.

TOWN NOW HAS 26 FACTORIES.

Today there are 26 factories, employing 541 men at the benches, and last year in wages and earnings they paid to men \$663,000 for their labor. Besides the number thus employed over 100 men are given work at their homes in caneing chairs. Tell City is by long odds the greatest chair manufacturing point in the United States, and possibly in the world. The principal products of the mills and factories are house furniture, chairs, desks, wood mantels, wagons, hub blocks, hubs, spokes, brooms, baskets, shingles, railroad ties, flour and meal, names, staves, barrels, toys, wooden goods, veneer, sashes, doors, blinds, brick, rough and dressed timber, brandy, whisky, beer and wine. There are six furniture factories, employing 270 men.

EVERY HOUSE A WORKSHOP.

The Tell City homes are no less industrial bee hives than the factories. Almost every woman and child is an expert "bottomer" of chairs, weaver of baskets or maker of wooden toys. It is impossible to estimate the production of Tell City homes, but it is a safe statement that it is as great as the total manufacturing interests of the average town of 3,000 population.

The foundation of the town's stability is not so much in its factories as its people. Of the 3,000 population about 1,500 are Swiss or of Swiss parentage, about 1,200 are Germans and the remaining 200 are Americans, who have adopted the Swiss-German manner of living. These people are abnormally industrious, and a stranger entering the city during working hours would readily mistake it for a deserted city or the deadest town on earth. No one can be seen on the streets. Every child, as well as every adult, has its duties, and loafers are not tolerated. Stores might as well close between the hours of 6 and 11:30 and 1 to 6. But when the whistles blow there is a transformation. Almost instantly the streets are crowded with people hurrying to their homes or eating places. Though there are some very wealthy citizens they cannot, from their daily habits and mode of life, be told from those who are just starting on the lad-

der. The equality as shown by the manner of living, interests in common and dress is most striking.

TOWN A MODEL OF CLEANLINESS.

The third of their trinity of virtues is to be found in cleanliness. Everything is in the best of repair, and the six miles of graded macadamized streets are marvels of cleanliness. The lawns are kept clipped close, and landscape gardening makes the residence portion seem like a fairyland. There are no stately residences, but there are more pretty homes and cottages than in any other town in Indiana. The cost of these homes varies from \$800 to \$2,000, and but few go over the last figure. The business portion of the city is substantially built of brick and stone; the streets are wide, the shade profuse; there is water on every corner, and flowing from hydrants in every building. The streets and town are lighted by electricity. It has fine graded and high schools, and a magnificent city building and town hall that clearly discounts at least 60 of the 92 courthouses in Indiana. The tax rate is but 90 cents. The workmen control all branches of the city government, applying their advanced co-operative principles. Mayor A. P. Fenn is a workman who started at the apprentice bench in a furniture factory. Though the German language is used almost exclusively among the citizens, all have good English educations, and many are followers of the classics. There are five churches and three German-Swiss social clubs. The wells all afford water, having medicinal properties and add to public health.

NO LOAFERS ARE TOLERATED.

The motto of the city is "No drones." Every family is raised and regulated on this basis. Every child is put to work just as soon as he is able to do the smallest duties. The women and the girls are all workers. Every one is inculcated with the idea that by labor and honesty alone can he become an honored part of the community.

CO-OPERATION SECRET OF SUCCESS.

The reason for the startling percentage of home owners is largely if not entirely attributable to a co-operative home building club or association. Young men are advised to marry young and settle down to useful lives. They are advanced the money to build their homes—most of them starting in with \$500 as a beginning. They pay \$2.50 a week out of their earnings for three years and ten months, or \$1.25 a week for seven years and eight months. They also pay 6 per cent. interest, which amounts to about \$115. But from the start they participate in the earnings of the club, and when they have paid in their interest and principal they find \$75 accumulated interest awaiting them. This leaves them out \$40. There are many equally advantageous side features. It is decidedly one of the strong points of Tell City's stability. It has made a city of homeowners.

FURNITURE MADE FOR UNCLE SAM.

Tell City has this distinction as a furniture manufacturing centre—her production is always the best made. As proof of this the government last week placed her contract for all desks for Cuban offices with Tell City at an advanced price, and 75 were shipped the first of the week. Desks in the White House are from Tell City plants.

The décolleté gown is more abbreviated than ever; but it will be noticed that the bill isn't cut any lower.

IS NATURE UNJUST?

By Arthur F. Milton.

Nature is unjust in at least one respect: Its rewards for resisting temptation or doing good are not compatible with its punishments for the opposite. The latter is palpably sensed or known—often immediately after the act—while the former is seldom made known to our consciousness. The effect of one never fails, but of the other we obtain very little else than the promise—often due only after transition. If this is not true our experience is at fault. Of course, we are made happy at times by a good deed or a self-denial, but how often are we not thus rewarded? Why should not one obtain as well as the other? If nature is just she should be consistent. I repeat, that the effects for right-doing are not compatible with the effects for wrong-doing. But is nature to blame for this? Perhaps not. Is the spirit world to blame for the unjust laws made by some of our legislators? I am inclined to think that some of the effects we ascribe to nature are not her's. They belong to the spirit world—that portion of it immediately surrounding us—the earth-sphere. As the spirit world has its laws as we have ours, and are no doubt needed in large measure to control mortals, is it not possible that they may still be the effects of the past, and thus somewhat orthodox in mold and need revising? There might have been a time when such "blue laws" were necessary, and tolerated by mortals because they knew no better, and supposed God did it. But we know better now, and need not fear to protest against them. My opening paragraph certainly contains a truth that none can deny, and which gives us a cue that something is or has been forgotten somewhere. If we are to be punished for our wrong-doings on the moment, we want our rewards in like manner; or do away with the old code altogether. If every mortal mind protests against this injustice it must have some effect in the spirit realms; and this very protest may change the laws to suit us. Perhaps mortals have been the means of molding such laws, by only thinking of punishing their fellow beings for wrong-doing, and forgetting to reward them in like degree for right-doing. Mind creates. Uncharity without a counter balance of charity creates lopsided codes. And there may be other like effects worthy of note, if we examine closely. But let us attend to this one first, and note the effects in the course of time. It may prove a new era in life's vicissitudes and lead to something unlooked for in this vale of tears. A child makes special effort for additional good when rewarded for one act, then why should not man, when rewarded by nature or the spirit world?

DARKNESS.

Darkness, nothing the unseen skies,
The shadow, deepest darkness, night
That intervenes 'twixt human eyes
And human minds—'twixt eyes and light.
A deeper black the dark assumes
When tissued shades are gone from sight—
With hues unspread, then dark becomes
Night absolute, illumined bright
With sunny rays, dark disappears,
And proves the nothingness of night;
That blackest darkness nothing is—
The opposite, the lack of light.

—T. C. Westall.

Asheville, N. C.

Never does a man portray his own character more vividly than in his manner of portraying another.—Richard.

OF MRS. E. A. DOTY.

Experiences—Spiritualism
Great Comforter.

port, N. Y., Sunday, Aug. 6,
me of E. A. Doty, 34 Cave
paid our last tribute of love
em to the earthly character
Isabelle K. Doty, whose 53
life have been rich and full
fruits of righteousness and
She has been struggling with
disabilities about nine years,
which time her royal soul has
with a tender light, and grown
ace and beauty, and ripened in
ledge of the truth. Pain is prom-
The evolution of character is
er painless. The soul that has
aggled and won the victory has the
hest rewards.

A knowledge of immortality, as re-
aled by Modern Spiritualism, pre-
ares the mind for the benefits de-
ved from struggle and the quicken-
ings of pain.

Mrs. Doty's conversion to Spiritual-
ism dates back to 1869. When alone
in her room "an hand touched" her,
as Daniel of old. The touch was sev-
eral times repeated. Then, turning,
she saw a shining form by her bed;
"a man in bright clothing." Thus the
sense of touch and sight testi-
fied to her reason; and afterwards this
experience was described to her by a
medium who had no knowledge of the
facts. From that time she never fal-
tered in her faith, and all the added
years of her life were lighted with
this glad reality, and when suffering
and death came this knowledge was
her comforter. After her transition
the youngest daughter, Mary, saw her
leaning on her angel guide, her face
expressing sweet, calm content and
restful peace.

A day later she again appeared, as
real as on earth, and more vividly in-
dividualized, and intensely happy
than ever in this life; and with calm
delight she said she was glad she was
free, and nothing could tempt her to
re-enter and reanimate the body, even
if it were possible. These visions and
experiences not only added strength to
the already well established faith of
the daughter, but gave her such com-
fort as nothing else could. E. A. Doty,
the husband of the arisen soul, has for
many years been a "light on the
path," and a credit to the cause in
Lockport; being a public man and city
official, and the whole family—one son
and three daughters—are in sweet ac-
cord with him in his spiritual faith;
and a large assembly at the funeral
attested the love and esteem of the
community. Mr. Doty is now in the
comptroller's office at Albany. The
life and transition of this noble
woman leaves a halo in the Valley
of Shadows to charm and inspire all
who knew her and her work to follow
her.

LYMAN C. HOWE.

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books, sells everywhere for
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Send one dollar and get fifty-
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and this book.

INGERSOLL.

"He knows it now" — with him the veil
hath broken.
This silken thread, which holds us all to
earth;
The gate he barred in life now stands for-
ever open—
The mighty chain lies scattered at his feet.
"He knows it now" — with him the veil
hath broken.
—Mrs. M. C. Miller, Philadelphia.

A STARTLING PHENOMENON.

Dr. Cyriax, of Berlin, in an article
entitled "How I Became a Spiritual-
ist," relates the following incident,
which is quoted in "La Revue du
Monde Invisible":

One evening about one hundred per-
sons were assembled in the large
studio of the painter, Lanning, to hear
Madame French deliver an address
whilst entranced. Suddenly she was
carried up from the spot where she
was standing, and at a distance of
about two feet from the floor she float-
ed completely round the room. This
phenomenon, attested by my own eyes,
and at the same time by a hundred
ladies and gentlemen, startled me; I
saw before me, being in possession of
complete consciousness, an individual
who, without moving a member (her
arms crossed and her eyes closed),
floated above the floor; she was trans-
ported between two rows of benches
containing each of them fifty people.
Then I saw her return in the same
way from the end of the room to the
platform and continue her discourse
as if nothing had happened. The other
persons present testified to this phe-
nomenon, and were as astonished at
it as myself. My senses, then, had not
deceived me; what I had seen had
really happened. What, then, was the
force that I had seen exerted? Would
a natural blind force be capable of ef-
fecting such surprising results, without
being impeded by some obstacle? This
hypothesis being opposed to exper-
ience, I was obliged, after serious ex-
amination of the subject, to come to
the conclusion that in this case the
laws of gravity seemed to be sup-
pressed, or at least, resisted; I was
obliged to admit the intervention of an
intelligent will, and that since that
will exhibited proofs of intelligence it
could only emanate from a personali-
ty, from an individuality. In this cir-
cumstance it was not admissible to
find the explanation in the manifesta-
tion of unconscious cerebration. This
manifestation impressed me so much
that I could not sleep all the following
night; I was constantly thinking of
what I had seen, and I sought in vain
to explain it by natural laws.—Light.

WISE JUDGMENT.

Judge Gibbons, of the Circuit Court
of Cook county, who has passed upon
the rule of the Chicago park commis-
sioners, which debarred horseless car-
riages from all the parks and high-
ways under their jurisdiction, says:
"The order in question is void, in sin-
gling out automobiles by name and
placing them under the ban of out-
lawry, when, as a matter of common
observation and scientific knowledge
there is less danger in propelling an
automobile than there is in driving a
horse and buggy."

A CHILD'S THOUGHT OF GOD.

They say that God lives very high,
But if you look above the pines
You can not see our God; and why?

And if you dig down in the mines
You never see him in the gold,
Though from him all that's glory shines.

God is so good, He wears a fold
Of heaven and earth across his face,
Like secrets kept, or love, untold.

But still I feel that His embrace
Slides down by thrills through all things
made,
Through sight and sound of every place.

As if my tender mother laid
On my shut lids her kisses' pressure,
Half waking me at night, and said,
"Who kisses you through the dark, dear
guesser?"

—Elizabeth Barrett Browning.

WHO IS
TO
BLAME.

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made miserable by kidney
and bladder trouble. Dr.
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CORRESPONDENCE

THE FIELD AT A GLANCE.

O. P. Kellogg is chairman at Haslett Park camp meeting.

John T. and Mrs. R. S. Lillie will attend the Los Angeles, Cal., camp meeting on Sept. 3.

Mattie E. Hull paid the Ashley camp a brief visit last week. She is now at Chesterfield, Ind.

William D. Crockett, an old time Spiritualist of New England, died Aug. 5, aged 79 years.

The farmers' festival at Ashley camp brought nearly 8,000 people there on Saturday, the 12th inst.

Mrs. Mary McCaslin of Cleveland has charge of the lyceum at Ashley camp. She is a grand worker.

Will C. Hodge, Mrs. J. E. Ferris and Mrs. Myra Paine are among the speakers at the Delphos (Kan.) camp.

Dr. B. F. Austin preached on "Spiritualism the Religion of the Bible" to a big audience in Brandon, Man., on Aug. 6.

The Ashley Band is a fine organization. The boys discourse inspiring music every Sunday at the camp grounds.

Dr. M. E. Conger of Chicago, is at the Vicksburg (Mich.) camp, where he will lecture on various reformatory subjects.

Frank T. Ripley, speaker and platform medium, is now ready for fall and winter engagements. Address P. O. box 77, Oxford, O.

O. A. Edgerly, A. E. Tisdale, Mrs. Marion Carpenter and Mrs. C. E. S. Twing are among the speakers at Vicksburg, Mich., camp.

Societies wishing the services of A. E. Tisdale for the fall and winter months may address him at 547 Bank street, New London, Conn.

Moses Hull and Willard J. Hull formed the main battery at Ashley camp on the 13th. W. V. Nicum of Dayton gave a brief address.

The music at Ashley camp was enlivened by duets rendered by Mrs. Charles C. Smith of Minneapolis and W. V. Nicum of Dayton. Mrs. Clarence Hevelo of Ashley has charge of the choir.

Moses Hull lectured at Mt. Gilead, O., on the 10th; at Delaware on the 14th. His lectures at the Ashley camp have been of a high character. He left that camp for Chesterfield, Ind., on the 15th.

The church of the New Revelation will commence meetings Sunday, Sept. 3, at 319 St. Clair street, Toledo, O. Mrs. Dr. H. Wyant, pastor. Lyceum, 10:30 every Sunday morning; church services, 7:30 evening.

In answer to numerous letters of inquiry from friends, Mrs. Mabel A. Jackman writes that pressure of work in Chicago will keep her at home during the summer. She still continues her Sunday evening services at 615 North Clark street, Masonic Temple.

The seventh annual convention of the National Spiritualists' association of the United States of America and Canada will be held at Chicago, Ills., at the American Auditorium, 77 and 79 Thirty-first street, Oct. 17, 18 19 and 20, at 10 a. m. and 2 p. m.

Oscar A. Edgerly is acting as chairman at the Vicksburg (Mich.) camp meeting. He writes: We are having by far the best camp meeting ever held at this place. Had 1,500 people present on Sunday, Aug. 13; Mrs. Marion Carpenter of Detroit, Mich., speaker.

Rev. S. W. Sample of Minneapolis is now prepared to deliver the following new and vital lectures: "Americanism vs. Imperialism," "The Drama of Human Life," "Ben Hur." The last named lecture is illustrated with a large number of fine stereopticon views.

W. E. Bonney is engaged to speak at the Patriots of America camp meeting, Riverton, Ia., which convenes Aug. 22 to 26. His recent work has been at Lincoln, Franklin, Red Cloud and Beatrice, Neb. Mrs. Bonney has been working with him at each of the above named places.

Dr. Nellie C. Mosier is the platform message medium at Ashley camp, and her work is to the point. She rarely, if ever, fails to make her messages understood and acknowledged. Dr. Mosier is the peer of any medium now on the Spiritualist rostrum. She has given comfort and consolation to thousands.

Ira Moore Courlis, test medium, is stopping at Hotel Lake Pleasant for the season, taking a complete rest outside of a few seances given at the temple under the auspices of the Lake Pleasant association. Mr. Courlis has signed with the Church of the Fraternity of Divine Communion of Brooklyn, N. Y., for another year, this being his third season.

George W. Walrond of Denver, Colo., the well known scientific and inspirational lecturer, has made arrangements for opening Spiritualistic services on a more extended scale in Denver, than anything hitherto attempted. A large hall capable of seating 1,000 persons has been engaged for 12 months, and the first service will take place Sunday evening, Sept. 3.

Grand Ledge, Mich., is gratified at the indications this year of growth in favor among the Spiritualists of the country. There are more campers than ever before, and more of these come from a distance. Mediums are doing well. All workers speak in high praise of the conditions at Riverside Park assembly. Dr. Peebles was on the ground Sunday, the 13th; E. W. Emerson will be there next Sunday.

"Riverside" assembly, at Grand Ledge, Mich., is having success this year unprecedented in the camp's history. Mr. and Mrs. Kates, Mrs. Cooley, Dr. Spinney and Mrs. Carpenter are all delighted with the conditions they have found there. All the workers are having success. Armer Riley is holding many convincing seances. A. B. Winans of Bellevue, Mich., is doing well. Certainly there is a bright future for "Riverside."

The Kansas-Nebraska Spiritualist association closed their fourth annual camp Aug. 6. A good attendance was had and a very profitable and enjoyable time passed. The principal speakers were Will C. Hodge, Mr. and Mrs. W. E. Bonny and D. W. Hull. Quite an interest was manifested by visitors. There is a wide field for labor here, but there are few laborers. Preparations will begin immediately for another year's camp. We will also hold a few meetings during the winter. Any mediums or speakers desiring to visit us will do well to correspond with the secretary, C. H. Simpson, Franklin, Neb.—C. H. Simpson.

I have just closed a successful engagement with the First Society of Spiritualists in Hannibal, N. Y., lasting over a period of three months. This beautiful village was the birth place of Mr. Knight, my former husband, and I live when at home only 12 miles from it today. The people are spiritual and progressive, social and kind, living up to their obligations with whom they may engage to

serve them. I came to this beautiful city and began my work Sunday, Aug. 5. I spoke and gave tests again the following Sunday. I would like to correspond with societies for my open dates of 1899-1900. October and November I officiate for the First Society of Spiritualists in Washington, D. C. All correspondence to Fulton, N. Y., will be forwarded to me.—Mrs. Mary C. Von Kanzler.

MALTHUSIANISM — A GRIM THEORY WEARING OUT.

Editor Light of Truth: Your thoughtful writers are discussing this theory. I've no time or strength for more than this word. My look at it makes it look grim and lame to me. It is on the wane. In the Manual of Social Science by the late Henry C. Carey of Philadelphia—ably condensed by Kate McKean—page 57, it is treated ably, and elsewhere in his books, which are in European libraries in various languages. Mr. Carey and John Stuart Mill were, and are still, held great; the American advocating "Protection," the Englishman "Free Trade," in their lives on earth, both eminent in character, and in respect for each other.

In correctness as to facts, of which he had an abundance at command, Mr. Carey was remarkable. Yours truly, G. B. STEBBINS.

A western "prize scholar" described metaphysics as "a hole in the sand bank; a storm comes along and washes the sand away, leaving the hole sticking out.

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MRS. WILLIAMS AFFLICTED.

Editor Light of Truth—I regret to have to inform the readers of the Light of Truth and the Spiritualists of the country at large that in consequence of a most serious affection of my eyesight I have been compelled to resign my position as president of the School of Psychic Philosophy. This step was taken only at the urgent demand of my oculist, who informed me that if I did not abandon all employment that caused a strain on my nervous system I would run grave danger of becoming permanently blind. The arduous labor of the school during the past winter, combined with my regular professional duties, resulted in my losing the sight of my right eye and seriously affecting the other. Apart from this affection my general health is unexceptionally good, but in view of my doctor's admonitions I shall, in the future, confine myself exclusively to my seances, in which I run no danger of becoming unduly excited, as is the case when speaking on the platform and giving tests to mixed audience.

It may interest my friends to learn that I have left my old home, 232 West 46th street, where I resided for eighteen years, and have purchased a new and elegant home at 110 West 80th street, which is a more suitable location for my work, and where, after the middle of next month, I will be pleased to receive all earnest and intelligent investigators who desire to advance toward a knowledge of Spiritual truth through a scientific demonstration of it made tangible to the physical senses.

I have just returned from Staten Island, where I spent a most enjoyable month amid the restful surroundings of our school, in which were held a number of most successful meetings, at which the philosophy of Spiritualism was clearly, ably and fully expounded by a number of competent speakers. It is needless to say that my interest in the School of Psychic Philosophy will suffer no abatement in consequence of my withdrawal from its presidency. I shall continue to work for it to the best of my ability, believing it to be a necessary supplement to the manifestations of mediumship, for, like all natural phenomena, spirit manifestations need to be theorized upon and their philosophy expounded to the partially as well as the fully developed investigator. Yours sincerely,

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On June 20 the most important patron of the college, Dr. Lucien Warner of New York, presented the keys to the new president, Dr. John Henry Barrows, and gave him also much good advice relative to the duty of following the precepts of the meek and lowly Nazarene, and told him that would be the measure of his success as president of Oberlin college.

In the brilliant and eloquent inaugural address that followed, Dr. Barrows gave a graphic resume of Oberlin's service to humanity in the past, with predictions of a not less noble future.

He touched but lightly on the industrial question in saying "The criminal statistics indicate a horrible failure somewhere," but he paid a glowing tribute to the glorious company of Christian millionaires, including him "who caused a university to rise by magic on the shores of Lake Michigan," and winding up with him who was sitting on the platform, and who was thereby placed under the unpleasant necessity of applauding his own goodness.

Donations to the extent of \$150,000 were announced, but the donors' names are not yet given.

The college is thought to be entering on an era of great prosperity under the able leadership of its new president, fifth in number, but not inferior to any in talent.

Mr. Rockefeller never has shown much interest in Oberlin, unless he may be counted among the recent donors.

He has given money for a skating rink, which bears his name, and Mrs. Rockefeller has given \$4,000 on scholarships within recent months.

Dr. Warner has given largely and wisely, and has left undone some things he ought to have done. He is bound for the generous, not the just, even in Oberlin, but the ways of a

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Apropos of Ingersoll's death, it is said that he once lived in Oberlin, but Oberlin could never see any good in him, except what is a source of greater damnation.

The college library has a volume entitled "Ingersoll's Lectures" with the answers of Orthodox clergymen published in large type in the first three-quarters of the book and the lectures in small type at the end.

Ingersoll said that some editions of his lecture were very much falsified, and this may possibly be one.

It is a pity he never knew how he was represented in Oberlin. It would have appealed so keenly to his sense of fun.

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THE BEST THAT I CAN.

"I can not do much," said a little star,
"To make the dark world bright!
My silvery beams can not struggle far
Through the folding gloom of night.
But I'm only a part of God's great plan,
And I'll cheerfully do the best I can."

"What's the use?" said a fleecy cloud,
"Of these few drops that I hold?
They will hardly bend the lily proud,
Though caught in her cup of gold;
Yet I'm a part of God's great plan,
So my treasure I'll give as well as I can."

A child went merrily forth to play:
But a thought, like a silver thread,
Kept winding in and out all day
Through the happy golden head:
"Mother said, darling, do all you can,
For you are a part of God's great plan."

She knew no more than the glancing star,
Nor the cloud with its chalice full,
How, why and for what all strange things
were—

She was only a child at school!
But she thought: "It is part of God's great
plan,
That even I should do all I can."

She helped a younger child along—
When the road was rough to the feet,
And she sang from her heart a little song
That we all thought passing sweet;
And her father, a weary, toll-worn man,
Said: "I will do likewise the best that I
can." —Selected.

TIM, OUR PET CRANE.

Our home is near the banks of a little silvery creek that winds, flashing and sparkling, through a great billowy prairie in the "far west." Here we have had opportunities of seeing and examining many wild birds, among the rest the stately "Sandhill cranes."

Doubtless many of you who live on the prairie are familiar with the name and have seen them flying over in large flocks or stalking about the fields, or have heard their loud "whooping" in the spring mornings.

But a great many have never seen and perhaps never heard of them. So I propose telling you the story of our pet crane "Tim," of his habits and many curious traits of character.

One day the children were wandering over the prairie and they found a nest in the middle of a broad slough, and in it two eggs, larger than those of the goose, of a light color spotted with brown. The mother bird was in great distress and tried all her arts to induce them to leave the nest. She would try to attract their attention to herself by withdrawing to a safe distance and drooping her wings and limping and hobbling about as if she were wounded. They surely could not have realized how wrong it was to rob the mother bird, for they secured the eggs and brought them safely home where they were consigned to the care of a motherly old hen, who was just thinking she would like to set. She guarded them faithfully until they hatched when the young birds were taken into the house to be "brought up by hand."

But such wee, helpless creatures as they were! They could not hold up their heads or stand for several days. They required very careful nursing and an abundance of angle worms for food. We were all so delighted with

them that we were all glad to minister to their wants.

As soon as they could stand they began to fight each other and continued to do so until one struck the other a blow on the head, which stretched it senseless. I suppose that conquered it, for they were always good friends after that and became very much attached to each other.

But the cat was their special enemy. They would chase her about the house and garden and pull out bits of fur with their long bills. Sometimes pussy would turn upon her pursuer and with one stroke of her paw lay him sprawling on the ground.

They soon learned to follow us wherever we went and were as tame as kittens. By the next fall they were nearly as large as their wild brethren and could fly as well. When the men went to the hay field a mile from home they would fly after them and dance while the hay was being loaded, then follow back and dance around the stacks. They knew our team and were never known to follow any other. Not long after one of them suddenly disappeared. We never knew what became of it, but supposed some one shot it. The sorrow of the mate was truly pitiful. He would go 'round and 'round looking in at every window and "peeping" mournfully. He became a greater pet than ever and would always answer to his name "Tim." He was now a large, fine looking bird, four feet in height, with very long legs, neck and bill, his plumage a soft, bright dove color, eyes bright yellow.

When winter came we made him a nice warm house. But he always preferred staying out of doors, even in the coldest weather. He would wade in the snow drifts and at night take his place in front of our door like a sentinel, standing on one foot, his head thrown back and tucked under his wing.

The next summer Tim began to show out his natural propensity for mischief. He possessed one serious fault, one, too, that some children have—his organ of inquisitiveness was so large that it led him to pull up and examine everything he saw us plant in the garden. Once he pulled up nearly half of a large bed of strawberry plants that had just been set out. Nothing could escape his prying eyes. Not a choice flower or bulb could I plant but that he was sure to search it out and destroy it. This was a sad trial to our patience.

I think he possessed the most intelligence of any bird I ever saw. He scorned all society but that of human beings, and seemed to think the fowls and animals beneath his notice. He would often come, walking softly, into the house and peer about, then seat himself quietly on the carpet at my feet, and sometimes dance to the swaying of the window curtain in the breeze. Yet he was shy of strangers and would seldom dance or perform before them.

Timmy lived with us about three years when he was suddenly taken sick. My little brother says he caught the diphtheria while wading in the cold

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water. He would come into the house and lean his head affectionately against us as if he thought we could help him. But, in spite of our care and attention, he died. Alas! Poor Tim! In spite of all his faults and mischievous doings he was a general favorite.

ADELAIDE TRACY.

WHEN TEDDY SMITH.

When Teddy Smith first put on pants,
He felt so very grand
He wouldn't mind his mother,
Or he wouldn't hold her hand.

But on the street he walked ahead,
And tried to whistle some,
He thought perhaps he'd go to war,
And fire an awful gun.

He wouldn't ride his hobby-horse,
He called Jack Spratt a "fib!"
He sat at meals in father's chair,
And scorned his gingham bib.

His mother mustn't spread his bread,
Nor cut things on his plate;
She mustn't say, "No more, my dear!"
No matter what he ate.

She mustn't kiss him when he fell
And bumped him on the stones,
And she must say, "Dear sir," just as
She did to Mr. Jones!

So hard to please this gentleman
His loving mother tried,
It quite enlarged his dignity
And swelled his lofty pride.

And all was brave, and all was well,
Until that mother said
At eight o'clock, "Of course, dear sir,
You'll go alone to bed!"

Ah, would you have me say what then
Befell the great big man?
For if you undertake to guess—
I hardly think you can.

He turned the corners of his mouth
Most fearfully awry,
He rubbed his grown-up fist awhile
Across his grown-up eye.

Then burying in his mother's lap
Both pride and manly joy,
He said in just the slightest voice,
"I guess I'm just a boy!"

Catherine Young Glen in Youth's Companion.

ANTS WHO HAVE SLAVES.

Did you ever hear of ants who make slaves of other ants? Well, there are such creatures. They are called slave-making aunts.

One day in the year of 1804 a famous naturalist beheld a large body of ants marching rapidly over the ground in an unbroken column. Their behavior was most military and there was no straggling. Presently they came to an ant mound where another species of ants lived. Some of these ants were on guard, and on seeing the enemy approach messengers were sent to the interior of the mound to call the rest out. In a minute a great battle was on, which ended in a victory for the attacking party. The conquered ones retreated to the bottom of their nest, while the conquerors followed in after, and presently each returned with a baby ant in its mouth. These ants were brought up as slaves as was later discovered by this same naturalist.

After a while the masters became so dependent on the slaves for everything they could do nothing for themselves except fight other ants. They lost their teeth; they forgot how to build; they neglected their young, leaving the slave ants to care for them; they even lost the power of feeding themselves, and when, by way of experiment, a few of them were placed by themselves where there was lots of food, but no slaves to get it to them, they died, every one of them, from hunger.

One time a man took a few of this species and kept them by themselves for a couple of days, and then, just as they seemed about to die, he gave them one slave ant. Working all alone, this

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fellow built a nice home, washed and cared for the baby ants and fed the older ones, who were about dead from hunger.

If you had to be ant wouldn't you much rather be a slave ant than the master?—Selected.

THE CAMPS FOR 1899.

Onset Bay, Mass.—July 2 to Aug. 27.
Lake Pleasant, Mass.—July 30 to August 27.

Queen City Park, Burlington, Vt.—July 30 to September 3.

Cassadaga Lake Free Association, Lily Dale, N. Y.—July 14 to August 27.

Haslett Park, Mich.—August 3 to September 5.

New Era, Oregon.—July 8 to 21.

Niantic, Conn.—June 26 to Sept. 9.

Riverside Park, Grand Ledge, Mich.—July 21 to August 10.

Texas Camp Meeting.—Oct. 1 to 15.

Briggs Park Camp, Grand Rapids, Mich.—July 2 to 30.

Nebraska Camp.—July 14 to 25.

Lake Brady, O.—July 2 to Sept. 1.

Island Lake Camp, Mich.—July 16 to Aug. 31.

Maple Dell, Park, O.—July 30 to September 3.

Vicksburg, Mich.—Aug. 5 to 28.

Lake Sunapee, N. H.—July 29 to August 26.

Camp Progress, Mass.—June 4 to Sept. 24.

Camp Monroe, Ill.—July 1 to Aug. 1.

Verona Park, Me.—Aug. 4 to 29.

Temple Heights, Me.—Aug. 12 to 20.

Etna, Me.—Aug. 25 to Sept. 3.

Madison, Me.—Sept. 1 to Sept. 10.

Cape Cod, Harwichport, Mass.—July 16 to 30.

Mississippi Valley Spiritualist Association, Clinton, Iowa.—July 29 to Aug. 27.

Friends of Human Progress, forty-fourth annual meeting, North Collins, N. Y.—Sept. 1, 2, 3.

Ashley, O.—Aug. 6 to 27.

Franklin, Neb.—July 21 to Aug. 6.

Chesterfield, Ind.—July 20 to Aug. 28.

Summerland Beach, O.—Aug. 7 to Sept. 3.

Delphos, Kan.—Aug. 11 to 28.

Forest Home, Mich.—July 8 to 29.

Catalpa Park, Liberal, Mo.—Aug. 19 to Sept. 3.

Island Park, Winfield, Kan.—Sept. 9 to 25.

ONLY A TRAMP.

Only a tramp, tattered and torn;
Only a tramp, put him in jail;
Hurry him, hustle him out of sight,
Nobody cares for his hopeless plight,
Nobody cares that his life has failed.

Only a tramp on the dusty road;
Only a tramp, weary and worn,
Trudging and plodding the weary way,
Tramping still in the twilight gray,
Footsore and weak, an object of scorn.

Only a tramp at the kitchen door;
Only a tramp, begging for bread;
Only one of a million more,
Wretched, starving, forlorn and sore,
Longing and praying to be dead.

Only a tramp—oh God! how long
Must tramps abound on this fair earth?
When life should be a happy song
From youth to age, the whole day long,
To all who here have birth.

—Jane D. Churchill.

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NEWS OF THE WEEK

Chicago has an anti-imperialist league.

War preparations are unremitting in the Transvaal.

Two men ambushed Maitre Labori, counsel for Dreyfus at Rennes, and shot him in the back.

Chicago is now planning to use the current of the drainage canal for lighting and other purposes.

Mrs. Josephine C. Woodbury has sued Judge S. J. Hanna and Mary B. G. Eddy, of Christian Science fame, for libel.

Nearly 17,000 soldiers of the Spanish war have applied for pensions. So far less than 300 of the applications have been allowed.

One hundred thousand people in Porto Rico rendered homeless by storms. Twelve thousands tons of food a week will be required for their support for some time.

The St. Clair and Erie ship canal project involves building a canal across the narrow neck of land separating Lake St. Clair and Lake Erie; the distance is only 13 miles.

The cry for aid that is coming up from Porto Rico is being responded to nobly by the people of this country. The devastation of the island by the recent storms has been awful.

Marshall O. Waggoner, a noted Free Thinker of Toledo, O., was converted to plain every-day orthodoxy last week. He made a bonfire of his library of valuable scientific works.

It is expected that the wheat harvest in Europe will be about as good as that as that of last year. The Statist estimates that importing countries will require 210,000,000 bushels from America, out of 250,000,000 bushels which the United States is expected to have for export in reserve.

Judge Everett of Chicago fined Mrs. Blatsch \$100 and costs for administering medicine to Mrs. Annetta Flanders, who died. Mrs. Blatsch is a faith curist, and follower of Dr. Dowie. Justice Everett held that within the law the followers of the faith healer must resort only to spiritual and mental means of treating the sick. An appeal will be taken.

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